The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 17.—WHOLE NUMBER 1214.

JOHN HECKER, PROPRIETOR. NEW-YORK, JUNE 24, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES............ 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

THE CHURCH AT HOME.

Maine.—The new church, St. Peter's, Rockland, was consecrated by Bishop BURGESS, on Thursday the 8th inst. The Church was but lately established at this place, which has a population of about 8,000. The building is Gothic, of wood, 60 feet by 35, with a receding chancel 16 feet by 10, and cost, furniture and all, about $4,000. The work, it is said, is mainly owing to the earnest and energetic labours of the rector, the Rev. GEORGE SLATTERY, through whose missionary zeal the congregation was formed and fostered. A goodly number of clergy were present at the consecration, the Bishop preaching the sermon.

ON WHITSUNDAY, the 4th inst., the Bishop confirmed *twelve* persons in Christ church, Gardiner.——In the same church, on Sunday the 11th, Mr. CHARLES H. WHEELER was ordained a deacon, the Bishop preaching the sermon, and the Rev. Mr. WESTON presenting the candidate.

New Hampshire.—The Annual Convention of the Diocese met in St. Michael's church, Manchester, on the morning of Wednesday the 31st ult., the Rt. Rev. the Bishop presiding, and the Rev. Dr. BOURNS preaching the sermon, which is said to have been very able and satisfactory. In his address the Bishop said that during the ten years of his Episcopate they had trained and ordained quite a number of clergymen, but the larger and stronger dioceses had drawn them away. Nevertheless, they would not complain, as there was a satisfaction in knowing that the Diocese had given to the Church at large many excellent, faithful men, well furnished for the work. The Diocese now has three candidates for Orders, who are studying at the General Seminary.

Besides the transacting the ordinary business, a new Constitution for the Diocese was discussed and adopted. The chief elections were as follows: Standing Committee,—The Rev. Dr. BURROUGHS, the Rev. Messrs. SALTER and HUBBARD, the Hon. CHARLES W. WOODMAN, and GEORGE JEFFREY, Esq. Delegates to the General Convention,—The Rev. Drs. BURROUGHS and BOURNS, the Rev. Messrs. MARBLE and SALTER, JOSHUA PIERCE, Esq., JOHN WHIPPLE, Esq., the Hon. N. B. BAKER, and Mr. SIMEON IDE. In the evening religious services were had in the church, and an admirable sermon from the Rev. Dr. EDSON of Lowell.——There being two vacancies in the Board of Trustees of the Diocese, Governor BAKER and the Rev. I. G. HUBBARD were chosen into them.

Vermont.—We learn from a private source, that on Thursday night, the 15th inst., Bishop HOPKINS was staying at the residence of Mr. CHAUNCY CONANT, Brandon; at which time, a tremendous thunder-storm arising, the house was twice struck by lightning. Happily, the whole family together with their honoured guest escaped unhurt, though of course much frightened.

RIGHT GLAD are we to learn that the parish of St. Stephen's, Middlebury, have called the Rev. W. T. WEBBE, of this Diocese, to succeed the Rev. Mr. MULCHAHEY, who lately became the rector of Christ church, Troy. Mr. WEBBE, we understand, has accepted the call.

Massachusetts.——An ordination was held in Grace church, Boston, on the morning of Tuesday the 13th inst., and Mr. Benjamin H. CHASE was admitted to the Order of Deacons; the Rev. J. B. RICHMOND preaching the sermon, and the Rev. Mr. MASON, rector of the church, presenting the candidate.

Rhode Island.—The 64th Annual Convention of the Diocese met in Grace church, Providence, on Tuesday morning the 13th inst., and continued in session till Thursday morning. The sermon was preached by the Rev. Mr. MILLETT. The Convention was called to order by the Rev. G. W. HATHAWAY, he having been the President last year. After the organisation, Dr. CROCKER was chosen President, and the Rev. Mr. WATSON, Secretary. The attendance of both clergy and laity was very full, by reason of the important matters to be brought before them. The Board of Missions reported that the efforts to remove and re-open St. Andrew's church, Providence, had been successful, and the Rev. DANIEL HENSHAW elected rector of the parish. The Rev. JAMES TRAPNELL also reported from the Sunday School Committee, that in the Sunday schools of the Diocese there were, last year, 280 teachers, and 2,200 scholars. The report discussed the subject of Sunday Schools, and closed with the following resolutions, which passed unanimously:

Resolved, That, in the numbers, who are engaged as teachers, and who are brought under instruction as scholars, in the various Sunday-schools of our diocese, we have cause of thankfulness; and that, in past successes and present encouragements, we discover motives for increased efforts, for the time to come.

Resolved, That in the Sunday schools, we recognize the Evangelist of the common schools,—the great principle of religious conservatism, apart from which, general education is rife with peril,—but associated with which, it will be sanctified for good, and do much to secure to our beloved country, throughout future generations, peace, happiness, truth and justice, religion and piety.

Resolved, That the Sunday-school enterprise presents a wide and legitimate field for lay influence, and that to give to this institution its highest efficiency, Christian men and women of mature age and large experience should engage in the work, and, by their countenance and co-operation, encourage and give direction to the energies of the young, and make it an object really desired, for people generally to have their children in our Sunday-schools instructed and trained.

The election of Standing Committee resulted as follows: The Rev. Dr. CROCKER, the Rev. Messrs. TAFT, VAIL, and HATHAWAY, and Messrs. THOMAS BURGESS, RESOLVED WATERMAN, G. S. WARDWELL, and EDWARD WOLCOTT.

A resolution having been taken to go into the election of a Bishop at 3 o'clock, P. M., on Wednesday, that matter came up accordingly. The excitement is said to have been very intense. There were 20 clergymen voting, Dr. CROCKER declining to vote, and 68 laity. On the 11th ballot, the clergy nominated Dr. CROCKER, by a vote of 11 to 9. The persons voted for, and the highest number of votes for each are given thus: Dr. CROCKER, of Providence, 11; Dr. POTTER, of Albany, 9; Dr. STEVENS, of Philadelphia, 9; Dr. BALCH, 3; Dr. VINTON, of Boston, 2. The result of the clerical ballotings being announced, the laity proceeded to vote, and after some time their vote was declared to be 32 for Dr. CROCKER, and 35 against him; there being one blank. On the announcement of this result, a motion was made to call in Bishop WILLIAMS to perform episcopal duties for the ensuing year. Another motion was made to proceed at once to a new election, but they finally concluded to adjourn over till the next morning. On meeting, however, the next morning, the Convention refused to go into another election. It is thought that a Special Convention will be called.

Connecticut.—The Annual Convention of the Diocese began its session in Christ church, Hartford, on Tuesday the 13th inst., and continued till 12 o'clock the next day. Bishop BROWNELL being kept away by illness from the place which he has filled for 30 years, the Assistant Bishop presided. The sermon was by the Rev. Dr. GOODWIN, President of Trinity College, and is spoken of by the *Calendar* as a capital piece of work, which we can well believe to be true. The proceedings of the session had little but what was of merely local interest. The Standing Committee was elected as follows: The Rev. Drs. MEAD, HALLAM, J. L. CLARK, T. M. CLARK, and the Rev. Mr. PITKIN. Two new parishes, Grace church, Yantic, and Grace church, East Hartford, were taken into union.

From Bishop WILLIAMS' address we gather the following items: Within the past year, eight have been ordained to the Deaconate, and three to the Priesthood; one church has been consecrated, the cornerstones of three other churches have been laid, the erection of two more is soon to be begun, and several others are undergoing enlargement and repair; the Diocese now has 22 candidates for Orders, and has had 31 in the course of the year; number of persons confirmed, 659. The following paragraphs of the address contain matter of much interest and importance:

It is perhaps known to the members of the Convention, that an effort is now in progress, to increase the endowments of Trinity College, and to impart to it renewed efficiency and strength. This increase of its means is all that it requires, to enable it to do for the country and the Church vastly more than it has yet been able to accomplish, though it has certainly accomplished much. I am happy to be able to say, that one new Professorship has been entirely endowed; that a considerable endowment has been secured for the Library; and that endowments of other Professorships are promised. Four members of St. John's Parish, Waterbury,—one of whom is now alas! no more—have contributed to this good work the sum of twenty-five thousand dollars. It is a noble example, which I trust will not be lost upon the Churchmen of the Diocese. Let it but be followed, and under the able and efficient supervision of its President and Faculty, the College will soon become all that we could wish.

Intimately associated with the same interests which connect themselves with Trinity College, there is another subject of which I proceed briefly to speak. It is now about five years since theological instruction began to be regularly given to candidates for orders at Trinity College. The work was begun in no narrow spirit of localism, but simply under a strong feeling of the growing necessities of the Church in reference to the Sacred Ministry, and an earnest wish to do something towards meeting those necessities. The work grew under the hands of those who undertook it. In the autumn of 1851, it assumed a regular and settled shape, and received the approbation of the Convention of this Diocese which met at Bridgeport in 1852. Up to the present time, there has been nothing more nearly approaching an endorsement, than the supporting a few theological students, by some of the Parishes and members of the Diocese. What has been done in the way of instruction, has been wholly gratuitous. And yet, twenty-one young men who have received in this way, in whole or in part, their theological training have been admitted to the Diaconate. Eleven of these are connected with this Diocese, and the remaining ten are labouring in other parts of the Church.

Within the last few months, the opportunity has been presented to place the School on a firm basis, and with an endowment sufficient at least for all its present needs on condition that it should be established in the city of Middletown. It is believed that it will occasion no disadvantage, either to the School or the College, thus to disconnect them. Subscriptions have accordingly been commenced and are now in progress, under very favourable auspices; the legislatures have been petitioned to incorporate the Institution, under the name of the "Berkeley Divinity School," and with a provision in the charter, which will give to the Convention of the Diocese the future election of the Trustees; and I have taken up my residence in Middletown, in the hope and confident expectation of commencing the operations of the School in that place, on the second day of October next. Whoever shall next year address this body, will I trust be able to lay before them the Charter alluded to, that they may decide as to accepting the trust contained in it; and also to present to them full details in connexion with the Institution itself.

New York.—On Sunday the 11th inst., the Rt. Rev. the Provisional Bishop of the Diocese held an ordination in St. Paul's church, Troy, admitting the Rev. Messrs. ROBERT LOWRY and N. J. SEELY to the Priesthood. In the evening he confirmed *sixteen* persons at Christ church, and addressed them, the Rt. Rev. the Bishop of TENNESSEE preaching the sermon.

On Monday the 12th, Bishop WAINWRIGHT preached in the Church of the Messiah, Glen's Falls, and laid the cornerstone of a new church, Bishop OTEY being present, and making an address.

LAST SUNDAY the 18th inst., the new and elegant little church of the Holy Innocents, built by WILLS & DUDLEY, in this city, was formally opened for Divine Service, and the Rev. J. J. ELMENDORF was duly instituted rector of the parish, the Rev. Dr. BERRIAN acting as institutor.

Our readers would scarce believe us, if we should undertake to tell them what severe and self-sacrificing labours Mr. ELMENDORF has gone through, to bring his work to the present stage. He seems never once to have admitted the lawfulness of failure, and has worked as if he thought it a mortal crime not to succeed. We presume no one will challenge our statement, when we say that the whole credit of the enterprise is due to his energy of purpose and his inextinguishable zeal. Most heartily do we congratulate him, or rather the Church, on the success which has thus far attended his efforts: he deserves it all, and far, far more. Even if he were not, what he truly is, one of the most profound and finished scholars among our younger clergy, he has shown a degree of practical efficiency sufficient to earn him a place in the foremost rank. On the day of his institution, the rector delivered an Address to his people, which has been published, and from which we extract the following paragraphs, only regretting that we have not room for more:

On the fourth Sunday after Easter of last year, we said that the kingdom of GOD was a grain of mustard seed, yet "bearing a mighty principle of life and power;" that "He with whom is all power, will never leave a good work, begun in His own appointed way, without his promised aid." Has not our faith been made good? Our little room could not always exclude the storm, not even on the LORD's day could we exclude the noise without. There were no resources of wealth or influence on our side; we sought no means to win popular applause; when faithfulness to the Church, in all the fulness of the Prayer-Book, might have been so strangely misinterpreted as to be considered the first step towards unfaithfulness, we did not hesitate to consecrate our poor room by the fulness of those services which the Prayer-Book gives, while we declared that we sought nothing beyond them; our place of meeting was not such as could attract any by those "aids to devotion" which a church can afford; we were beset by continual annoyances; yet now we can look, with hearts too full to find fitting words, upon our own so simple, yet beautiful Home, the House of GOD, saying, "O how amiable are thy dwellings, Thou LORD of Hosts! my soul hath a desire and longing to enter into the Courts of the LORD. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young, even thine altars, O LORD of Hosts, my King and my GOD."

And I should be forgetful of another evidence that the fruits of the past are so of GOD as to exclude even His ordinary and appointed channels, if I did not take this occasion to say that our work has thus grown in the absence of that fulness of ministerial service which the thickly populated neighbourhood lying west of our Church requires. Under any circumstances, a parish can hardly be expected to grow without this; especially those of our brethren poor in this world's goods, hitherto so often neglected by the Church except when they needed bodily alms, are not to be brought from habits of irreligion and neglect of GOD's worship without the faithful and continued oversight of CHRIST's ministers. But as you are all aware, your Rector, that he might not be burdensome to you, has been compelled to labour, almost incessantly, in other ways; and therefore I say again, we can see only the favouring hand of GOD, that He hath thus given us greater blessings, with greater opportunities for labours in His service.

Pennsylvania.—Between the 12th of May and the 11th of June, inclusive, Bishop POTTER confirmed as follows: St. Peter's, Philadelphia, *seven;* Swedes church, Upper Merion, *nine;* St. John's, Norristown, *four;* St. Matthew's, Francisville, *ten;* St. Philip's, Philadelphia, *thirty-two;* church of the Mediator, *six;* St. Gabriel's, Morlattin, *six;* St. Mark's, Mauch Chunk, *one;* church of the Evangelists, Philadelphia, *twenty-one:* in all, 96.

ON WHIT-SUNDAY, the 4th inst., the Bishop ordained the Rev. AARON CHRISTMAN to the Priesthood, in Christ church, Pottstown; on Friday the 9th, in St. Mark's, Mauch Chunk, Mr. C. H. ALBERT to the Deaconate; on Sunday the 11th, in St. Andrew's, Philadelphia, Mr. JAMES W. ROBINS to the Deaconate.

ON WEDNESDAY, May 3d, Bishop POTTER consecrated the new edifice of Christ church, Greensburg, Westmoreland county. Towards the close of his sermon on this occasion he paid a well-merited tribute to those who had erected the building, pronounced by a good judge to be "the most beautiful, for its cost, in the Diocese of Pennsylvania."——On the 13th of May, the Bishop laid the cornerstone of Christ church, Germantown.

Indiana.—At a meeting held in New Albany, on the 12th ult., the Standing Committee of the Diocese organized by the election of the Rev. JOSEPH C. TALBOT President, and Dr. JOHN M. GASTON Secretary.

Testimonials were signed in behalf of Mr. A. J. M. HUDSON, late a Licentiate of the German Reformed communion, and Mr. DANIEL SHAVER, applying to be recommended for admission to the Order of Deacons.

Wisconsin.—We learn from the *Milwaukee Sentinel* that the Annual Convention of the Diocese was held in St. Paul's church, Milwaukee, on Wednesday the 14th inst. The attendance was very large, and much interest manifested in the proceedings. An eloquent and very appropriate sermon was preached by the Rev. Dr. ARNETT, from II. Corinthians, chap. iv. 1 and 2; and the Holy Communion administered by the Bishop. After the religious exercises, the Convention was duly organized for business, Bishop KEMPER presiding; the Rev. Dr. PARK being chosen Secretary, and selecting Dr. COLE for his assistant.

The Bishop delivered his annual address, a very interesting document, exhibiting a large amount of labour successfully accomplished during the past year. On motion, the Convention then proceeded to the election of a Diocesan. After a brief time spent in silent prayer, the votes were given in, when it appeared that the Right Rev. JACKSON KEMPER, D.D., had received the unanimous nomination of the clergy, 21 in number, which was confirmed by the unanimous vote of the Laity, representing 14 parishes. The Convention next proceeded to the usual details of business, which occupied it during the remainder of the afternoon. The following were chosen Standing Committee of the Diocese for the ensuing year: The Rev. Dr. ARNETT, the Rev. Messrs. NICHOLS, KEENE and INGRAHAM, and Messrs. HAWLEY, MCVICKAR, ARNOLD and SELBY. The next Convention is to be held at Mineral Point.

Iowa.—Between the 24th of May and the 1st of June, inclusive, Bishop KEMPER confirmed as follows: Trinity church, Muscatine, *eleven;* St. John's, Keokuk, *nine;* Trinity, Davenport, *eight:* in all, 28.

WE HAVE BEEN favoured with an extract from a letter emanating from the highest source, which affirms that at the late Convention of the Diocese there were but *four* presbyters settled and qualified as is required by Canon II. of 1844. We also learn from an official source, that, until the papers sent forth by the Secretary of the Standing Committee of Iowa are put in a better shape, thay can scarce fail of being rejected, on account of their informality. The deficiency is said to consist in,—First, an entire absence of evidence that the Convention elected a Bishop: Second, the want of a written authentication of the printed proceedings, by the Secretary of the Convention; and of a similar authentication, by the Secretary of the Standing Committee, of the extracts from its minutes: Third, the absence of an address of any kind, to show that the papers were intended for the Standing Committee to which they were sent.

In what we have now said, and in what we said last week, on this subject, we must not be supposed to intend the least reflection of any kind on Dr. LEE; who, to the best of our knowledge, is an excellent man, and, we believe, would make a very good Bishop. And in this connection, we can most truly say, what we have said before, that we much prefer a moderate Low Churchman to an extreme High Churchman. We have understood, from sources which we cannot question, that Dr. LEE, while in Massachusetts, was firmly opposed to the course pursued by Bishop EASTBURN towards Dr. CROSWELL. This, considering how much he differed from Dr. CROSWELL in opinion, is strong argument that he would be truly a Bishop of the Church, and not merely of a party; and with such a Bishop, whatever be the colour of his Churchmanship, we see not why there should need to be any difficulty.

Maryland.—We have often had occasion to remark that one of the hopefullest symptoms in the present life of the Church is a growing disposition to establish foundations and institutions of charity for the suffering and the destitute. We have now to chronicle another effort in this line. The notice comes to us in the shape of a small pamphlet addressed "to those who love CHRIST's poor," and entitled "A Brief Statement and Appeal for a Mission House or Church Home." The plan is to provide in Baltimore "a place of temporary shelter for destitute, disabled, and sick members of the Church; single females without friends, when thrown out of employ; and helpless and friendless children." A lot has been already provided, and it is necessary to raise at least $6,000 for the building and furnishing of a house. The work is to proceed under the special care of the Rev. E. B. TUTTLE, missionary in the North-western section of the city. Though a Church work, it is by no means to be exclusive; the missionary having, for the last eight months, done as much for people of all denominations and of none, as for Churchpeople. The Church, it seems, has no establishment of the kind in the city. We do most heartily bid the enterprise good speed. The following extracts from the Statement are all we have room for:

The want of such a home is felt by every clergyman, who is called upon almost constantly to relieve one or more of the classes above specified.

There are, at all times, aged females maintained in tenements in various parts of the city by benevolent churchwomen, who could be better provided for temporally and spiritually in a *Church Home*, at less expense.

It is proposed that each individual or congregation, subscribing one hundred dollars, (subject to a small tax yearly,) shall be entitled to the privilege of a bed for such person as they shall nominate for its occupancy, during the life of the nominee.

It can be made a suitable place to provide *nurses* for the sick, from the ranks of our own Protestant Episcopal Church.

It would take away the reproach which is felt, and keenly too, by destitute females, that the Church cares for the souls, but not for the bodies of its members: and that we mean what we say, when we pray for "those things which are requisite and necessary as well for the body as for the soul,"—and for *all* conditions of men,—"all those who are any ways afflicted or distressed in mind, body or estate; that it may please Thee to comfort *and relieve* them, according to their several necessities;" and who *can* and *do* say, that they find more sympathy among world's people, than they do in the Church.

It is not designed to "shelter" or "foster" idleness, but to open the doors of Christian charity to those who, from no fault of their own, are thrown upon the world to obtain a precarious livelihood and need a helping hand, so that they can be enabled to "*bear their own burden.*"

The Missionary will reside with his wife under the same roof, administering consolation to the sick; and, with the aid of *judicious* persons, under the direction of the Trustees, administer to all such as are deemed worthy, the charities of the Church.

South Carolina.—On the 16th ult., Bishop DAVIS held an ordination in St. Michael's church, Charleston, and admitted Mr. A. T. POTTER to the Order of Deacons.

Mississippi.—On Sunday the 21st ult., Bishop GREEN visited Trinity church, Natchez, preached, and confirmed *sixteen* persons. Two adults were at the same time baptized by the rector of the parish.

THE ANNUAL CONVENTION of the Diocese met at Jackson, on Wednesday the 31st ult.; there being, besides the Bishop, twenty-one clergymen and lay delegates from twelve parishes in attendance. The sermon was by the Rev. W. W. LORD, and is spoken of as "a very able and eloquent discourse." Mr. G. M. HILLYER was chosen Secretary, and the several committees announced. The session continued through four days, and was full of spirit and encouragement on all sides. The Committee on the State of the Church reported, that though but 23 out of the 32 parishes in the Diocese had made their parochial returns, still the aggregate showed an unparalleled increase in every branch of the service. Within the year, so far as reported, the number of families had grown from 431 to 576; of baptisms, from 289 to 469; of confirmations, from 51 to 170; of communicants, from 572 to 733; of Sunday scholars, from 431 to 559; the amount of contributions for other purposes than rector's salaries, from $10,708 to $12,342.

The Standing Committee for the year is as follows: The Rev. Messrs. W. W. LORD, A. D. CORBYN, R. H. WELLER, and Messrs. GEO. S. YERGER and W. C. SMEDES. Delegates to the General Convention,—the Rev. Messrs. W. W. LORD, B. M. MILLER, W. R. BABCOCK, and WILLARD PRESBURY; Messrs. GEO. S. YERGER, W. C. SMEDES, RICHARD EVANS, and J. T. MCMURRAN.

The *Church Herald* speaks of the Convention thus:

This body, after a most interesting and harmonious session of four days, adjourned on Saturday night about nine o'clock. It is, in many respects, the most remarkable Convention held in the Diocese. Every clergyman, with one single exception, canonically resident in the Diocese, and entitled to a seat in the Convention, was present in his place; while in the lay branch twelve parishes were represented. At one time during the session, there were *twenty-two* clergymen in attendance. The Bishop read a most interesting address exhibiting his labours, in detail, during the past year; only *seven weeks* of which, this faithful man of GOD found time to spend with his family; the rest he devoted exclusively to the vineyard under his charge.

Louisiana.—The Annual Convention of the Diocese took place in the church of the Annunciation, New Orleans, on Friday the 12th ult., Bishop POLK presiding. A correspondent of the *Banner* gives an account of the proceedings, from which we condense as follows: The parochial reports and the Bishop's address furnished gratifying evidence of progress in the Diocese. Six new churches were reported as just consecrated, or nearly ready for consecration. One of these is Trinity church, New Orleans, erected by the congregation of the late Rev. Mr. DOBB, and standing as a monument of his zeal, taste, and self-sacrifice in the cause of CHRIST and His Church. In his address the Bishop spoke of the terrible epidemic which had prevailed amongst them during the past year, and bore strong testimony to the faith, patience, and courage of those of his clergy,—The Rev. Messrs. DOBB, LAMAN, and CHADBOURNE,—who had fallen its victims, while in the discharge of their duty to their flocks. Resolutions, expressing the sense which the Convention had of their characters and virtues, were moved by the Rev. CHARLES GOODRICH, and passed unanimously.

The Bishop gave some interesting statistics showing the progress of the Church in the Diocese since its organization in 1841, when he took charge of it as its first Bishop. At that time there were four organized parishes, three of which only had Church edifices. Now, after the lapse of thirteen years, there are thirty-two parishes, twenty of which have built churches, which have been consecrated, or are now nearly ready for consecration. Of the remaining twelve, several are preparing to build.

Besides these thirty-two parishes, composed chiefly of white persons, there are twenty-three others, on as many plantations, composed exclusively of slaves, making in the aggregate fifty-five congregations in the Diocese. The clergy, who were six in number, now amount, exclusive of the three just cut down, to twenty-three. The communicants have increased from two hundred and thirty-eight to near one thousand five hundred. This progress in a population of five hundred thousand, preoccupied in chief part by the Romish Church, is certainly gratifying, especially as it paves the way to still further extension in the new fields now opening before it.

BETWEEN the 14th and the 28th of May, inclusive, Bishop POLK confirmed as follows: Christ church, New Orleans, *thirty-two;* Trinity, *fifteen;* church of the Annunciation, *seventeen;* St. Peter's, for seamen, *five:* in all, 69.

Calfornia.—Due notice having been given to that effect, the Convention of the Diocese met in Trinity church, San Francisco, on Wednesday, May 3d; Bishop KIP presiding, and the Rev. Mr. WYATT preaching the sermon. After the usual religious services and the organizing of the House, the Bishop proceeded at once with his address; from which, as published in the *Church Journal*, we gather the following particulars that have not yet appeared in our columns. On the 12th of February, he was at Sacramento, where he preached in the Methodist meeting-house. Soon after his visit, the vestry tendered a call to a clergyman at the East, and were in hopes of not being long without a rector. The Bishop thinks it needs but a man of ability and the right spirit to collect in Sacramento one of the largest congregations in the State.——On the 17th he went to Stockton, where he spent several days, in the course of which he held services and preached in the Court-House, the congregation giving, by their number and behaviour, promise of interest in the Church. A few days after, the vestry passed resolutions requesting him to procure them a rector from the East, and pledging him a liberal support.——On the 9th of April, he held a confirmation in Trinity church, San Francisco, giving the sacred rite to *eighteen* persons, one of whom was a native of China.——Easter Monday, he went to Marysville, where services were held in the Methodist house of worship, and were well attended. The Churchmen of the place were confident of their ability to sustain a clergyman, could one be procured for them.——From thence he proceeded to Nevada, where services were held in the Congregational house, with a reasonably good attendance. This place has a population of nearly 10,000, many of whom earnestly desire the Church, and are prepared to give a clergyman a hearty welcome.——His next visit was at Grass Valley, where, on Sunday, April 23d, he held services in the Masonic Hall and the Presbyterian meeting-house.

Near the close of the address we find the following:

In concluding this address, my brethren of the clergy and laity, I would ask to call your attention to one point connected with the organization of the Church in this Diocese. You are aware that the application for admission to the General Convention, at the late meeting of that body, was not favourably received, nor were the delegates from this Diocese admitted to seats, on the ground that there was no provision in your Constitution, nor in the resolutions requesting your admission for your delegates, which subscribed to the Constitution and government of the Protestant Episcopal Church in the United States. The omission of this clause was of course inadvertent, and, it seems to me, that the very application to be admitted was *ipso facto* declaring your assent to the Constitution of the Church General. So, however, it was not regarded by the House of Clerical and Lay Deputies, and your admission, therefore, into union with the Church at the East was necessarily postponed until the meeting of the next General Convention.

There is nothing, that I can discover, in the Constitution of the Church here, which impeaches the validity of its past action, or its present organization, as a Diocese. To prevent, however, any further misconstruction, and to remove any obstacles which may thus exist in the way of our entire union with our brethren at the East, would it not be well for you to remedy this omission in your Constitution? I would therefore submit this question as a subject for your consideration. In that mighty conflict which the Church finds each year gathering more closely about it, the sources of its strength are the ties which link together those who are fighting under the same banner, and whose cry amid the strife is, "Who is on the LORD's side?" While, therefore, we are seeking to brighten once more the chain of brotherhood which unites us to our Mother Church beyond the seas, doubly pleasant is it to strengthen every tie which binds us to the altars in our own land, where once we worshipped, and where our earliest vows were uttered.

On motion of Colonel TURNER, a committee was appointed on that portion of the address relating to the organization of the Diocese; the Bishop, the Rev. Dr. CLARK, the Rev. Mr. WYATT, and Colonel TURNER being the Committee. The next day, this Committee made an elaborate report embodying a draft of an entirely new Constitution. The report was unanimously adopted. The Constitution, however, has to lie over to the next Convention, before it can pass into effect. The next matter was the following, offered by the Rev. Mr. WYATT, which passed unanimously:

Whereas, This Convention, at its session in May, 1853, adopted measures to obtain an Episcopal Visitation of the Diocese of California, by some one of the Bishops of Dioceses in union with the General Convention, under the supposition that California, being an organized Diocese, was precluded from the privilege of having a Missionary Bishop placed in charge over her:

And whereas, the General Convention, at its session in October, 1853, judged it to be Canonical and expedient to send a Missionary Bishop to this Diocese: therefore,

Resolved, That the Convention desires to express its devout thankfulness to the overruling Providence of Almighty GOD, and its cordial satisfaction, that the Diocese has thus so soon been permitted to enjoy the benefit and consolation of a Bishop's care.

Resolved, That this Convention eagerly embraces the first opportunity to express its hearty approval of the action of the Standing Committee, as the representative of the Diocese, in promptly receiving the Rt. Rev. W. INGRAHAM KIP, D.D., Missionary Bishop to the Diocese of California, with a reverent and affectionate welcome, to be the Shepherd of the sheep in this portion of CHRIST's fold, and our beloved Father in GOD.

COMMUNICATIONS.

For The Churchman.

RURAL MUSINGS.

"Fayre fieldes and pleasaunt layes there bene;
The fieldes aye fresh, the grass ay greene."
—SPENSER.

Beneath this tree so green I'll sit:
How soft the west wind plays!
Among the leaves the birds do flit,
And sing their little lays.

This tiny brook shall be my friend:
How gentle is its flow!
Along its banks the hair-bells bend,
And meadow lilies glow.

No ripple mars its placid face:
How pure its waters are!
Each form of beauty we may trace
In lines distinct and fair.

No wand'rer gives it name or praise:
How few its won have known!
But still in sweet and gentle ways
For good it aye hath flown.

In sheen alike and darkling storm,
How cheerfully it glides!
While sun and stars their course perform,
It in its place abides.

In this I see my being's type:
How steady is its tide!
May it be pure, in virtue ripe,
And calm whate'er betide.

R——N.

For The Churchman.

MR. EDITOR: The subjoined paper was intended for your columns some weeks ago, on reading the article of "Alumnus." The question, however, cui bono? which, as in the present case, sometimes deters men from doing even a little to set others right, has had some influence with me, and especially where it appears a decided tendency in one way precludes all further discussion. But on seeing the second article of "Alumnus" on the same subject, lest the writer should mistake general silence for approval, the present remarks are sent, to be followed by another future number. It may also be remarked, by the way, that these papers are not sent with the idea that Dr. TURNER's views need any auxiliary to sustain them, as there are deep and learned thinkers that entertain the same views, in and out of our communion, not to mention that Dr. T. will not keep silence, if he deems it worth the while or his duty to speak. But though—non tali eget auxilio—the present must be regarded as an independent expression of opinion, in confirmation, if that were necessary, of the points on which objections have been raised. C.

PROFESSOR TURNER AND ALUMNUS ON Rom. xv. 16, 17.

MR. EDITOR: In *The Churchman* of May 6th, an article appeared purporting to have discovered discrepancy and error in Dr. TURNER's commentary on the above passage. The writer quotes the first and last editions of Dr. T.'s work in support of his assertions, but as we read his intended strictures we are really surprised how little ground there is for the discrepancy, and as to the error, we can see nothing in the exegesis of "Alumnus" that proves anything to warrant the assertion.

Without referring to the editions of the work, we shall be content with commenting on the extracts as they stand in the writer's article. In the first extract, respecting the word *hierourgounta*, Dr. TURNER remarks that this expression has been made use of to prove "a real priestly character—that ministers are *proper* ἱερεις and have *material* sacrifices to offer"—and then he justly remarks that if the one part be taken literally, the same must be said of προσφορα, as applied to the Gentiles, and concludes, "the apostle uses figurative terms derived from the Jews. Col. Is. lxvi. 20."

That we may compare this with the other extract taken from the last edition, we note the prominent remark, where, if anywhere, we expect to find the discrepancy. On the words *Leitourgon* and *Leitourgounta*, Dr. T. says, "The former is a general term, denoting a person who performs public services, civil or ecclesiastical." We ask is there anything in these extracts inconsistent with each other? Dr. T. had indeed said that such expressions were thought to prove "the real priestly character of Christian ministers"—meaning, of course, that some were disposed to understand just such an order as the priests of the Old Testament, or to make the one identical with the other.

Now every one knows that the priest who was officiating at the altar, perhaps at the very time St. PAUL wrote, when temple, altar, sacrifices, were familiar objects of the day, was a very different minister from St. PAUL; different in capacity and dispensation. Can any of us imagine that among his own brethren St. PAUL was ever called a priest? An ignorant Gentile out of the Church might perhaps do so. But neither Christian nor Jew could make such a mistake; and any one who did not do it by mistake, could only use the expression in mockery or in figure. And thus in figure it is that St. PAUL speaks of himself and office. And this is what Dr. T. asserts, both in the first and last edition of his work. In the former he had said, "the Apostle here uses figurative terms," in the latter, "The whole declaration is a striking and beautiful figure." In the Septuagint, and wherever the words refer historically to the temple worship, no one of course can understand them in any but a literal sense. Sacrifices were there commanded, the Levitical law was in full operation, and the priest is a literal *sacrificer*, a performer of sacred rites, in which alone consisted his duties as a minister of the temple, and as long as the temple worship continued there were *priests*, properly so called. But since the temple worship has been swept away, has there been any priesthood in the proper sense, or have the Jews since that event ever called any of their public functionaries *priests?* We know they have had and still have their rabbies, leaders of the synagogue,—they have had their rabbans Nasim, Patriarchs,—but they have had neither priest nor high-priest since. "Alumnus" knows that even St. PAUL could not have been a priest among the Jews, for he was not of the tribe, and to lay claim to the office in a literal sense among Christians would have been absurd.

The priesthood passed away with the great sacrifice on the cross. The shadow and type disappeared when the *reality* came; CHRIST has absorbed all priesthood and sacrifice in His own death, and there is an end of priesthood and sacrifice on earth. It was formally and solemnly abrogated on the cross, and the destruction of the Jewish state and temple impressed the seal of Providence on that great solemnity of the cross. But just as certain as this old dispensation has passed away, just as clear must it be to every unprejudiced mind that we can no longer use the names and terms applicable to that system, in a literal or proper sense, but if used at all among us, we must use them figuratively or not in the strictly original sense. When we speak, therefore, of a priest, sacrifice, altar, or temple, in the dispensation of the Gospel, we can at best only use them as happy and expressive figures borrowed from the ancient ritual of the Levitical law. And in this view we have the priest, the altar, the sacrifice, the temple, not literally and materially as there, of old, but substantially in the spirit. The ritual of the tabernacle and temple furnishes us with all the figures to express our spiritual worship, just as we borrow from the sensible world around us the terms to express the abstract operations of our minds. Who of us is not aware that there is not a single operation in the exercise of a single mental faculty but what is expressed by a figure? The usus loquendi habituates us to the terms, and we forget the original fact. But this cannot alter its nature.

We are well aware that they who maintain the Christian minister is a real *bona fide* priest, do not mean to say that he is just such a performer of ritual acts or sacrifices as those of old, and it would be unjust to impute such a supposition. And yet if it be asserted that the term is to be taken literally what else can it mean? We must then have just such a sacrificer, such an altar, and such rites as of old. Nothing less, for this is literal. Now let us ask, is this the just idea of St. PAUL's ministry? Did he mean, when he spoke of himself as "the minister of CHRIST," that he was literally performing ceremonial acts according to a prescribed ritual? Did he mean when he spake of himself as ministering the gospel, that he was literally acting the priest with the gospel and thus doing precisely what the priests were doing in the temple? All this is too absurd to refute. But let us look through the drapery that St. PAUL has thrown around his facts, and all is beautiful and harmonious. Indeed it is only then that we have and understand the substance when we duly appreciate the figure. For strange as it may seem, to insist here upon the figurative and metaphorical sense of the terms, priest, altar, sacrifice, as used in the Church, is to mark the broad distinction between the law of MOSES and the Church of CHRIST. There all was literal because it was a dispensation of the letter, and we are assured by the apostle, that it was at best only a type, a shadow, a mere outline. These were not as yet the substantial blessings that were to come. "The law was a shadow of these, not the substance." And as they were shadows and outlines then, so they are only shadows and figures now, only to express in the happiest form the "things pertaining to GOD." Christianity has thus brought out the real spiritual life, by throwing the material and sensuous back into the shade. It asserts the true reality here to consist in the spirit; whatever expresses this expresses a reality unseen, indeed, but for that very reason in terms where the truth is ruled in figure. The terms taken from the Old Testament, and applied to express some corresponding idea in the New Testament, are all figurative. Temple, altar, sacrifice, priest, incense, sanctuary, and whatever important feature is there named, all have some corresponding reality in the gospel. To assert the figurative sense is not to deny that there is a reality. Only let us in order to understand, not confound the figure with the reality. This reality consists in things very different from the things that made up the figure, and the whole tenor of the apostle's teaching tends only to impress us with this distinction. If the priesthood of old is to furnish name and title to the Christian ministry, it is only because of a ministration in holy things, and these are the sacrifice of prayer, praise and thanksgiving, a spiritual offering of the inner man, the substance of the outer, which in its great realities truly ignores a priesthood whilst it completely absorbs all the essentials of the priest.

Let us view the Christian ministry in this light, and all controversy whether the Christian minister is a priest, is at an end. The ancient Priesthood was a type, a figure, so says the apostle; our ministry under CHRIST is the substance, and consequently we cannot apply the name of the figure without a figurative sense, and we cannot mean now by the word priest, altar, sacrifice, what was meant in times of old.

The ancient priesthood was divine, but it was transient, temporary. It embraced many holy elements, but whatever of these it had, they have been merged in the death of CHRIST. They have lain with him in the grave, only to rise again with a new spiritual life, in a regeneration where old things have passed away and all things have become new. Thus we may glory in the realities of our ministry without confounding these with their shadows—not forgetting that good old rule—a figura ad historiam non valet consequentia. C.

NOTE.—We would here also remind "Alumnus," who might perhaps object that the above is at variance with the Prayer-Book, where the word Priest is used, that the word as used there never signifies Sacrificer, sacerdos, ἱερεις or cohen, i. e. never a priest in the literal and Levitical sense,—we all know that it there means *presbyter*, from which it is a mutilated derivation. The French *pretre* and the German *priester* have retained more of the root.

For The Churchman.

MR. EDITOR: I propose to send you a weekly series of Pious Proverbs and Reflections, limiting myself to half-a-dozen short quotations in each number of your extremely valuable paper. I have been induced to make this offer, as I have noticed that this kind of literature is much sought for at present by devout Christians. The selection will be chiefly made from a collection of the pious breathings of numerous writers, by QUARLES, and which can be found interspersed through a quaint work of poetic effusions by the above-mentioned author, entitled, "Emblems Divine and Moral." It may be well to state, for the gratification of your readers, that QUARLES was a poet, who was born in 1592, and who was successively cupbearer to ELIZABETH, daughter of JAMES I., and secretary to Archbishop USHER in Ireland.

In conclusion, Mr. Editor, if this proposition meets with your approbation, please insert the first six this week, which I enclose. C. F. H.

It is the devil's part to suggest; ours, not to consent. As oft as we resist him, so often we overcome him; as often as we overcome him, so often do we bring joy to the angels, and glory to GOD; who opposeth us that we may contend; and assisteth us, that we may conquer.—St. BERNARD *in Serm.*

They are justly punished that abuse lawful things, but they are most justly punished, that use unlawful things: thus Lucifer fell down from heaven: thus ADAM lost his paradise.—HUGO *de Anima.*

Sweetness in temporal matters is deceitful; it is a labour and a perpetual fear; it is a dangerous pleasure, whose beginning is without Providence, and whose end is not without repentance.—St. AUGUSTINE.

Luxury is an enticing pleasure, a bastard mirth, which hath honey in her mouth, gall in her heart, and a sting in her tail.—HUGO.

Be wisely worldly, but not worldly wise.—QUARLES.

O you that dote upon this world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world, but a brittle thing full of dangers, wherein we travel from lesser to greater perils? O let all her vain, light, momentary glory perish with herself, and let us be conversant with more eternal things. Alas! this world is miserable; life is short, and death is sure.—St. AUGUSTINE. *Confess.*

For The Churchman.

BISHOP WHITE ON COMING EVENTS.

MR. EDITOR: The extracts which follow are from a Sermon on St. John iv. 35, delivered in 1801 before the General Convention of our Church, in St. Michael's church, Trenton, at the consecration of Bishop BENJAMIN MOORE; by Bishop WHITE of Pennsylvania. They are remarkable, I think, as presenting the views of a prelate who was uniformly cautious and deliberative in his interpretation of scripture, and who from his habits would scarcely be suspected of an effort to explain unfulfilled prophecy, or to argue from predictions the meaning of which had not been revealed by the HOLY SPIRIT. To those of your readers who are not familiar with the Book of Revelation, and with the opinions of some late expositors on that portion of it which extends from the beginning of the 9th to the end of the 16th chapter, a few preliminary observations may not be unacceptable.

In the 9th chapter of this Book are foretold the events to follow the sounding of the respective trumpets of the Fifth and Sixth Angels who stand before GOD. The locusts that came upon the earth from the smoke of the bottomless pit are supposed by eminent commentators to be the armies of Arabians or Saracens that were gathered in the seventh century by means of MOHAMMED's imposture. They were, like scorpions, to torment the corrupted Church of CHRIST for the space of five months, that is, according to prophetic numbers, one hundred and fifty (days of) *years.* MOHAMMED commenced his career as a propagandist in the year of our LORD 612. The first woe predicted was therefore, as to its most terrific forms, finished in the year 762, when the Saracens had become somewhat settled in their habits; although the direful effects of their irruptions were of much longer duration.

The Sixth Angel was commanded to "loose the four angels which are bound in the great river Euphrates:" and these "were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." The four, it is thought, represent the several divisions of Turks who supplanted the Saracens. They established four sultanies in the neighbourhood of the Euphrates, and, after being providentially bound or hindered for a time, united their forces, and overrunning a large portion of Asia spread themselves to the West. If we should fix the commencement of their successes at or about the year 1281; the predicted "year," "month," "day," and "hour," which are equivalent to $360+30+1+\frac{1}{24}$, (or 391 and a fraction,) terminated in 1672 or 1673, when the Turks ceased to extend their dominions.

In chap. xvi., *v.* 12, we read that "The Sixth Angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the Kings of the East might be prepared." This verse has puzzled the prophetic inquirer not a little. Protestants have very generally maintained that BABYLON (xiv. 8,) represents the Church of Rome. Now as Babylon was situated on the great river Euphrates, it is reasonable to suppose that the drying up of that river represents the gradual removal of all obstructions to the march of those who, like CYRUS of old, would hasten the "fall" of the city.* But in chap. ix, the "four angels" are spoken of as "bound in the great river." If, then, these four angels represent four Turkish sultanies, the question arises, what connection is there between them and the Church of Rome? Are we to give the *Euphrates* a literal signification in one passage, and an allegorical in another? Bishop WHITE, who is heartily Anti-Romish, it will be observed, expresses no opinion as to the meaning of "Babylon"; he is very decided, however, in his views of the passages which are supposed to predict "the rise and the vast extent of the Saracenical and the Turkish Empires." He takes "Euphrates" in a literal sense in both ix. 14, and xvi. 12;† and thinks that the drying up of that great river refers figuratively to the pathway that is to be made for the Gospel in the Turkish Empire. Dr. WORDSWORTH, on the other hand, considers both of these passages as referring symbolically to the stream on which the spiritual Babylon is built. Rejecting the interpretation of the first-mentioned, which with some modifications has been in vogue from the days at least of Bishop LLOYD, he tells us that the four angels bound in the great river Euphrates symbolize the Gospel in its fourfold state chained by the tyranny of the Church of Rome; which Gospel, when loosed, will do its appointed work by being the "savour of death unto death," on the very hour, the very day, the very month, the very year, for which it is prepared in the counsels of the Almighty.

Two suggestions may here be made, with all due deference for the opinions of those who are older and wiser than the present writer.

1. It is surprising that the advocates of the Mohammedan hypothesis have not noticed that the translation in ix. 15, "an hour, and a day, and a month, and a year," is not warranted by the original.‡ Even Bishop MIDDLETON, whose rules it transgresses, passes the verse without a note. His was the office of a critic, rather than that of an expositor. If he had not agreed with the great body of commentators, who interpret the passage of the *duration* of the progress of the destroying angels, he would hardly have failed to correct the translation, which ought to have been, "the hour, and the day, and the month, and the year."§

2. If, in accordance with the "continuity" which distinguishes the symbolical system, it be admitted that the drying up of the great river Euphrates represents the gradual absorption of the strength of the Church of Rome, then those symbolists who think they see in the Apocalypse the early overthrow of the Mohammedan power, must also admit that they have lost one of their strongest proof-texts. It is true that St. JOHN may, for aught we know, have in prophetic view (xi. 11, 12.) the triumph of the Gospel over the Turks, to be achieved after the "Holy City" has for the space of 1260 years (verses 2, 3;) been trodden down of the Gentiles, and the "two witnesses" have been dead for the space of three years and a half more. But this "great city" is for its great wickedness "spiritually called Sodom and Egypt, where also our LORD was crucified." It need not, therefore, mean the city, the holy city, *Jerusalem.* The intensely corrupt Church of Rome may be intended. Let it be conceded that Babylon on the great river Euphrates symbolizes that Church; and it will not be difficult to find suitable symbols for the same in "Sodom and Egypt, where also our LORD was crucified." The author of the late pamphlet, entitled "The Coming Struggle," who sends out at least 120,000 copies, very confidently assures us that the 40th verse of the eleventh chapter of Daniel "is fraught with dire calamity to this [the sultan] the representative of the DRAGON." "The King of the North shall come against him like a whirlwind, with chariots and horsemen, and many ships, and he shall enter into the countries, and shall overthrow and pass over." "Here we read at once the doom of Turkey: notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more." (p. 16.) But if there is such a thing as continuity in any part of the Bible, it may be found between the thirty-sixth and the forty-first verses of this chapter of Daniel; and the character of the King against whom the "King of the North" shall war, is not that of the Turkish Sultan. It has no resemblance to it. See how different interpreters will expound the same prophecy:* "The King of the North shall come, &c.," "that is, (says Bishop NEWTON) the *Turks*, who were originally of the Scythians, and *came from the North*, ... assaulted with great violence the remains of the Greek Empire, and in time rendered themselves absolute masters of the whole." "Their *chariots* and their *horsemen* are particularly mentioned; because their armies consisted chiefly of horse, [which is not the case with the Russians;] especially before the institution of the Janizaries, and their standards still are horse tails." "The words 'shall enter into the countries, and overthrow, and pass over,' give us an exact idea of their *overflowing* the western parts of Asia, and their *passing over* into Europe, and fixing the seat of their empire at Constantinople." (*Dissertations on the Prophecies, p.* 310. *Ed.* 1832.) R. B. C.

June 10, 1854.

FROM BISHOP WHITE'S CONVENTION AND CONSECRATION SERMON, 1801.

After stating some of the grounds of encouragement that we have to look forward to a happy issue of our labours in the blessed work of the Gospel, Bishop WHITE continues:

"I cannot leave this branch of my subject without adding, as another encouragement, or rather as a circumstance giving weight to all the encouragements enumerated, that the time in which we live is such as naturally prompts the expectation of the enlargement of the Messiah's kingdom, held out to us in prophecy.

"It cannot be unknown to you, that many of great name, in different countries, have had their attention drawn to this point, and especially to the openings which they think they discover of it in the Book of Revelation; which has been profanely called a 'book of riddles'; but is not exceeded by any book, either in the nicely-wrought contexture of its parts, or for the evidences of a deep design throughout the whole; and of which there have been some predictions so conspicuously fulfilled, (predictions expressed in symbolical language, but intelligible from the use of the same symbols in other parts of scripture,) that we have reason to rely on it in regard to events to come.

"It is not my design to bring before you all the reasons which have occured of the expectation stated. I will, however, principally mention one passage of the said book, which has made a particular impression on my mind. It is in the fourteenth chapter; where, after the events of the sixth trumpet, which are supposed to reach down to the age in which we live, and just before the fall of mystic Babylon, which in subsequent parts of the prophecy appears to be connected with the sounding of the seventh trumpet, not yet heard; I say, at this crisis the sublime symbol is introduced, of 'An Angel, flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kingdom, and tongue, and people:' a symbol, the sense of which cannot, I think, be accomplished in the preaching of the Gospel between the two periods, amidst the darkness of the intervening times, which is the interpretation commonly given to it; but, considering the new agent introduced, the solemn notice given of him, and the extent of his errand, *seems to be a new and general extension of the faith.*

"Whether this shall happen in consequence of persecutions first falling on the professors of Christianity, as some think there is prophetic ground to apprehend, and which shall cause their religion to extend itself into distant countries, in like manner as literature formerly spread itself over the Western parts of Europe, in its flight from the desolations of the Eastern: and whether a temporary prevalence of infidelity shall be marked with such bloody violence as to draw men back to the mild religion of JESUS, divested of whatever corruptions may have been grafted on it: and whether it may not be the splendid privilege of the land in which we live, to be, the most conspicuously, the scene of the fulfilment of the prophecy, by exhibiting a concurrent progress of Christianity and of civilization; are points which I do not presume to determine, and which do not materially affect the remark I have introduced: for, the event being sure, but the time and the means of it locked up in the counsels of GOD,—the expectation of it is an encouragement to Gospel duties and to Gospel labours.

"What inclines me the more to the interpretation given, is the consideration of two events predicted in the same book, and, in all probability, not now remote: I mean, the ceasing of the dominion by which the Arabian imposture has been supported, and the overthrow of the Romish power in its seventh and last head. And when I say, that in all probability they are not remote, I allude to the long interval which has taken place since the event which was the subject of the sixth trumpet: and the place assigned to the events now spoken of, which will be under the seventh period. In regard to the first of these events, the specified periods of 'an hour, a day, a month, and a year,' however figurative the language, denote a determinate time in the counsels of GOD: and although I presume not to fix the beginning and the ending of the term, yet I contemplate a relation between the ending of it and that other figure of 'the drying up of the Euphrates, that the way of the Kings of the East may be prepared'; which I suppose can denote nothing short of an opportunity given for the conversion of the nations who have been under the iron sceptre of the Impostor and his successors. In regard to the other event, I should be misunderstood if I were thought to implicate pious and virtuous persons of any religion, or of any station, in the woes denounced under this department of the prophecy. The figurative language of a beast, with the attributes in which he is arrayed, must mean in this book as in the book of Daniel, from which the figures of this are in a great measure taken, not a person, not a succession of persons in their individual capacities, but a Power. And when this political agency, this metaphysical Being, is described with the properties of persecuting and idolatrous, I conceive that the censure can no further apply to real persons, than as they may have been carried, either contrary to their convictions, or through the influence of passion, into habits of idolatry and of persecution. With this caution against the charge of uncharitableness in myself, and against the danger of exciting it in others, I profess the opinion that the book in question is utterly unintelligible, but on the principle of applying the metaphor of the beast, who took the dragon's seat, to that power which arose during the dark ages, within the bounds of the Western Church. And it is the downfall of this power at the sounding of the seventh trumpet, as it is expressed in one place, or at the pouring out of the seventh vial, as it is in another, when a new and better dispensation of Providence is to begin; under which 'all the Kingdoms of the world are to become the Kingdoms of the LORD and of His CHRIST.'

"Let me not be supposed chargeable with the folly of calculating the times of events, which, for the evident purpose of obscurity until the times shall come, are wrapped up in hieroglyphic language. No; I leave such knowledge to the dispensations which are to disclose it; when there will, doubtless, stand forth as evident a correspondency between the events and the figurative exhibitions of them, as there is now in regard to past events which had been foretold in this very book: for instance, the rise and the vast extent of the Saracenical and the Turkish Empires; concerning which it was impossible to have formed any precise expectations from the terms in which they had been announced. And there is this unhappy circumstance attached to the being, by anticipation, 'wise above what is written,' that it tends to reconcile men to very wicked deeds, under the idea that they are hastening the accomplishment of the divine predictions. No doubt, the Great Being, 'who makes the wrath of man to praise Him,' will, in this line, as in the more ordinary dealings of His providence, overrule injurious passions to a subserviency of His eternal purposes. But His course, in this respect, is perceivable no otherwise than by the issue; and, in the meanwhile, it rests with us to judge of men and measures on the immutable grounds of justice and mercy, independently on the consideration thad good will be at last brought out of the temporary prevalence of evil. But notwithstanding the abuses into which some well-meaning persons have been betrayed, the circumstances stated may be considered as the opening of splendid prospects as to the future prevalence of the uncorrupted Gospel of the Redeemer. And if the field, in this extensive sense of the words, be not 'already ripe to harvest,' the grain is in such forwardness as that the reapers should be in readiness to avail themselves of the ripeness when it shall appear; and, in the meantime, there is work sufficient for the exercise of their vigilance, their activity, and the best gifts which they may posses, whether of nature or of education." (pp. 10–14.)

AID TO RELIGION, GOOD ECONOMY.—Were there no encouragement to well-doing in the prospects of reward which religion opens to faith, how fitful and short would be the efforts of men, under circumstances that try the patient diligence. Some money in hand and a little credit are fosterers of indolence among those impatient of restraint, especially the young, who, if not checked in some way, will form habits of improvidence and irregularity in business. Beyond the stimulants of the hour, there is very little to promote continued endeavour in those, who have the liberty to cease exertion at will. Hence, had religion no influence on many, who now persevere in labour from a sense of duty and with hope of an eternal rest and felicity, how many examples which now are blessings to individuals and helps in industrial enterprises, would be lost to society. The faithfulness of Christian men in their occupation, is exerting a mighty influence in keeping many a capricious and reckless person at his daily employment. The diligent man is preferred before the fitful and indolent, and as, through religious principle, certain persons *are* diligent, so others, through shame and for the sake of having employment, keep to their work. Did we regard religion in only this light, as an indirect regulator of irreligious persons, through the example of its true professors, and as a promoter thereby of the pursuits of industry, it should be held as a great benefactor to society. Every dollar devoted to enlarge and strengthen Christian influences among a people, is more than laid out at interest. It is a prolific seed sown, and the fruit will be reaped soon, and on the spot. By making people steady at employment, and promoting the cause of industry, how much it tends, even in this way, to favour the preservation of virtue, and hinder the growth of vice. We do not pretend to speak of the ten thousand other ways in which it benefits individuals and society. But as regards industry, every member of the community is profitted; the sun shines, and the rain descends on the evil and on the good; the capitalist sees his stock increased, and the poor man his means of living enlarged and cheapened. When you are asked to assist in helping on an enterprise for the promotion of religion, put your hand at once into your pocket, and bring it out *full*, or, as the case may be, put your hand to the work promptly, and work manfully in the way you are needed.

There, you selfish mortal! if you do not feel the force of this argument, and will not do anything for anything, but what in a *direct* way puts money in your purse,—gang your gait; for, just now, we shall not address you with higher motives. If you cannot value the sight of an industrious people thriving *around* you, you would not estimate as worth the ninth part of a hair the promises of inheritance and reward in a region *above* you, but which, in a time surely coming, you will desire most earnestly to enjoy.—*Calendar.*

CHRISTIAN INFLUENCES.—True Christian men, in their own station, raise the tone of life around them: in a thousand little instances which are occurring daily they are bearing a witness for truth, for sincerity, for reality, for purity, for meekness, for self-denial, for a spiritual life, which is not lost. Nay, it is, in truth, through these smaller instances, that GOD for the most part works. The great instances which shine forth, every now and then, and are in all men's mouths, are themselves, if they have anything real in them, the fruits of those thousand less, unobserved, acts of truth and holiness, with which, as with the morning dew, the lives of His saints have been perpetually gemmed. And this is to be one great encouragement to us to labour that CHRIST will thus graciously accept and bless it even to those who may never know us. For so it is, that, most secretly, society is leavened for good or for evil. How many holy men have prayed and waited long upon their LORD for strength, and suffered and resisted temptation, and crushed the evil self within, and so borne their witness for CHRIST, before any evil influence in society was uprooted, or any holy and true principle established, or widely spread abroad! And thus their secret struggles, their slowly ripened Christian grace, have become the blessing of the Church around them; even as the strong foundations of those coral islands of the southern seas, which are now so rich and verdant with the prodigal upgrowth of grass, and flower, and tree, were wrought silently in the chambers of the deep, by thousands of living beings, which were never seen by those who have entered into their labours. And we may have a sure confidence that so it will be with our labour, if only it be wrought in truth and faith: because we have a charge from CHRIST, and He will not fail us in fulfilling it. —*Bishop* WILBERFORCE.

* "The *continuity* of the symbolic manner," says Bishop HURD, is a mark of distinction in this book.

† *Literal*, when geographically considered.

‡ By the by, Dr. WORDSWORTH supposes the locusts mentioned in ix. 3, to signify the Turkish power; but he does not provide for their extinction. The *five months* during which the Turks were to torment Christians, represent, he says, *an idea.* The deluge lasted five months! (*Gen.* vii. 24.) But the deluge was universal. The Turkish power very far from being so. The deluge destroyed. The locusts merely tormented.

§ MIDDLETON's Doctrine of the Greek Article, Ed. N. Y. 1813, pp. 44, 45.

* We must not do injustice to, by not mentioning, such writers as M. HABERSHON, &c. In the "Guide to the Study of Chronological Prophecy," (p. 44,) we are told that the "Infidel power" described in Dan. xi. 36–9, "*can be no other* than NAPOLEON." HABERSHON wrote in 1841, and looked for something extraordinary in 1844. Constantinople (he said) was taken by the Turks on the 29th of May, 1453; and as he had the pleriphory of faith touching the 391 years and 15 days, the Turkish dominion was in his judgment to reach its grand climacteric on the 14th of June, 1844.

FLIGHT OF THE SWALLOW.

The golden-throated merle, and mellow thrush
Chant to us yet; the woodlark will not fly
His ancient sylvan solitude, or hush
His dewy pipings for a softer sky;
But the swallow flies away,
I would that I were he,
He follows the flown May
Across the sea.

The swallow hath a fickle heart at best,
He bears off the sweet days he brought us o'er,
And sounds retreat like an ungrateful guest
That shuns the flatter'd host he sued before;
Should kind Mirth be forgot
When his dark locks are gray,
And Love remember'd not?
Ah! stay, ah! stay!

Know ye of Gladness, that with jocund hearts
Can cast away old loves for love of new?
O friends, the music of a thousand arts
Charms not so sweetly as a voice that's true:
I sang ye songs of sorrow,
I sang ye songs of glee,
I cried, await to-morrow;
Ye heard not me.

Know ye of Sorrow? can ye understand
Mortality, that hung unto the robe
Of Summer, as she flies from land to land,
Follow swift Youth around the rolling globe?
Joy's winged heart is light,
But blind are his bright eyes;
Grief seeth in the night
Of tears and sighs.

The feathers of Time's wings, ere yet they fall,
Ye pluck, and from his plumes ye trim your own;
Ye answer to the South wind's silver call,
Ah! whither wend ye, leaving me undone?
Ah! stay, dear friends, ah! stay,
And leave me not forsaken;
Care takes not the same way
That ye have taken.

In our lorn woods the morn and evensong
Will fail, and things of sunshine cease to be;
Lo! shrilling Winter leadeth Death along,
I see the tyrant shake his lance at me.
Delight hath fled the earth,
The evil days are come;
So I will light my hearth,
And sing at home.

Ye seek the blue isles, and the happy hills,
Ye rush into the heart of Summer skies,
Ye leave behind ye unremember'd ills,
Ye fly like happy souls to Paradise.
O! could ye, blissful things,
On my dark, utter day,
Lend me those selfsame wings
To flee away!

—Frederick Tennyson.

FOR THE YOUNG.

SNOWY MIST—A FABLE.

The sun rose and set as he had done ever since he first shone upon our round world. He looked down upon hills and plains, and rivers and oceans, broad lands and coral islands, and made them beautiful with his golden beams, as he dashed them, a thousand miles an hour all around the globe.

There was a beautiful vale between two hills, where he looked down and smiled upon the peace and love of that happy abode. Spring filled it with flowers, summer with golden grain, autumn with rich fruits, and winter with hearty cheer, while the farmer rested at his fireside.

One morning as the sun looked down upon the place, he found it was hidden from his sight. During the darkness a thick vail had been spread over it, and a dense mist was hanging between the hills.

"What is this?" he said, as he strove to break through the vail, and catch a glimpse of the scene he had made to look so lovely the evening before.

"Oh!" whispered a soft voice from within the vail, "we are the vapours that hang on the tall hill-sides, and serve as a curtain at night for the valley."

"And how long am I to wait before I can look down upon the fields and flowers?" said the sun.

"Not long," answered the voice. "We were only waiting for you to come and raise us from our resting-place. You shall have it all to yourself if you will only help us up."

"Certainly I will. And where are you going, Snowy Mist?"

"We shall float along the blue sky till we join our sisters in the clouds!"

With a light current of air that the sun made to stir by his warm breath, he softly lifted the snowy mist to the hill-top and bade it adieu.

After several hours, the wind came whistling along, as if the whole world were his own, and he brought with him a wonderful train of snowy clouds, and then one after another they gathered, and shut the valley up in their shade, while the sun spoke out again, and said,

"What are these?"

"We are the snowy mists you saw in the morning."

"And what are you doing here again, Snowy Mist?"

"We have come to bring treasures to your lovely vale," said a voice in the clouds.

All this time, while the sun was looking at the dazzling face of the mist turned up toward him, the villagers and peasants were in the shade, and were receiving a heavy shower of rain.

"What kind of treasures do you bring, Snowy Mist? You seem too light to carry your own weight!"

"We will let you see in a moment," said the voice; and as a large cloud rolled aside, the sun looked down, and saw diamonds and gems that flashed with the light as they fell upon the earth. He saw the trees, the flowers he loved, and the hill-side radiant with gems, and he flashed a gorgeous bow over the vale in his delight, while the snowy mist gracefully disappeared from view.

When the sun looked down as soon as it was gone, he could not help thinking that his happy vale was in sorrow, for it looked as if everything had been bathed in tears; and as he saw some drops of water trying to steal down the rocks, he said:

"What are these?"

"We are drops of water."

"And what are you doing here?"

"The Snowy Mist left us here."

"Where are you going?"

"Well, if you don't keep us too long, we are going down to the fountain, and from the fountain to the brook, and from there we are going a long journey."

"And what will you do then?"

By this time the drops felt ready to die of the warm breath of the sun, and the sharp glance of his eye, and they slipped out of his sight into a little crevice of the the rocks, where they happened to meet a number of companions going the same way; they threw their lot together, and trickled and ran along, the company growing larger all the time, until at last they burst laughing and bright out of a fountain, and leaped into the air in joy.

Some hours afterward, as the sun was looking downward over the hills in the west, to see what was doing there, a beautiful little river caught a backward glance from his eye, and he looked pleased and said,

"Who are you, and where do you come from?"

"Oh! don't you know us? We are the rain-drops you spoke to, but we were obliged to get out of your sight as quick as we could!"

"But you have grown wonderfully since I saw you!"

"Oh! we have found a great many companions, and we are all going the same way."

"Where are you going?"

"Down to the wide, wide sea!"

"What will you do there, little rain-drops?"

"We shall carry the great ships of the world, wash the feet of continents with our crystal waves, and lay our diamond treasures on the strand."

"And may I see you on your way?" said the sun, as he stooped a little and threw a rosy and indescribable glory over the face of the stream.

"You may, if you will light the sailor to the open sea," answered the rippling wave of the river; and bearing a noble vessel upon her bosom, the stream rolled on, till, just as the sailors sang their farewell song to home, and they lost sight of land, the bright sun sank out of view.—Henry Hartwell.—*The (N. Y.) Independent.*

THE CROSS OF SUFFERING.

How many there are in this beautiful world who are called to bear the "cross of suffering." Numbered among earth's afflicted ones, yet we doubt not as much fulfilling their Master's will as those blessed with health—so meek, patient and cheerful are they, with wills scarcely less blended into that of the Infinite, than the angels above. Angels they seemed to us—we can hardly realize, at times, that they are of the earth, earthy. Blessed visitants from heaven, to soothe, calm, and attune our harsher spirits to the melodies of angels.

Such an one was Alice Warren—a sweet, blue-eyed darling, whose lot had been lameness from infancy. Her golden ringlets fell over a neck and brow of snow. And when excitement had mantled her usually pale cheeks, as she wheeled herself in her chair, to tell "mamma" of some sweet incident of bird or flower, there could hardly be found a lovelier child.

But little Alice was very lame. She could not run about and play with her merry troop of brothers and sisters, but would sit silently and watch them at their sports, until they grew tired and came to hear "Ally" talk.

Alice was the oldest in years, and from being incapacitated for household employments, was far older in intelligence. Whenever one of the little band was in a query as to the right or wrong of anything, "Ally" must always be consulted. Then, too, no one could assist them out of their difficulties in books, or work, or play, so well as "Ally." Yet Alice never attended school, and how she contrived to "know so much," as the children would say, with the instruction her father found time to impart, was a wonder to all.

Mr. Warren's father resided with him, and he used often to take Alice in his arms, and interest her with "Bible Tales." There was nothing Alice prized so highly as this privilege, but next to it she ranked the privilege of holding her little Testament at morning devotions. At length, when Alice was no more than five years old, her grandfather died. On the morning after his death, as the family assembled in the breakfast-room, little Alice looked beseechingly at her father and said softly, "Papa, who will read now grandpa is dead?" The Bible was brought, and its reading attended to thenceforward as formerly, though Mr. W. was not a Christian.

Time flew by, but brought no alleviation of suffering. Her brothers and sisters would tell of their pleasant walks and sports, and wish "Ally" could join them. "It is too bad you are lame, 'Ally,'" they would say. But Alice gently hushed the little chatterers, and drawing them to her side, would tell them "It is all right, for 'God is love.'" This seemed to be a favourite expression of hers—and often, when suffering pain, which increased with her years, she would say, "Mamma, it is all right, for God is love," though he does send me pain."

Alice loved flowers, and took great delight in rearing them. But the "Great Reaper" loveth flowers too, and gathers the choicest for His garland.

She was now ten years of age, and all through the the past winter she had been gradually failing—and when spring came with its buds and flowers, they would take her in their arms and carry her out to behold its beauty. She would gaze long and earnestly, and at length would nestle her head in her father's bosom, and ask gently, "Papa, is not God love?" The father's heart was stricken within him—faintly he answered, "Yes."

By-and-by she was confined to her bed—and then, one bright spring morning, we were called to her chamber. Her blue eye was raised—her tiny hands clasped as if in prayer—but no sound broke the stillness. Her mother laid a garland of fresh flowers on the pillow—she started—looked eagerly around, and gasped as she said, confidently, "Papa—mamma—God is love." "Yes, truly," responded the parents, as they knelt by her bedside. The wish of her heart seemed gratified, and smiling sweetly, she sunk into an easy slumber, from which she waked no more.

"My children," said the father, "let us pray to the God who is love"—and kneeling, he thanked God for sending him an angel to win his heart to Him.—*Morning Star.*

MEANS AND DUTIES OF THE CLERGY.

A respectable country gentleman, Mr. J. B. Sweet, is engaged in organising an institution, the need of which is as plain as the fact that it has never hitherto been supplied is surprising. "The Disabled Clergy Insurance Society" meets a want which must, more or less, be coincident with the parochial system, but which, from local and immediate causes, is now becoming seriously aggravated. On a day especially devoted to religion, we may, perhaps, not inappropriately, say something of the temporal state of the clergy of the English Church. "Disabled clergy"—it is an increasing class, and one which deserves all sympathy. The eloquent, and forward, and patronised man gets on; and when he is disabled, he has his preferment to fall back upon. At the most it is but another £100 per annum for another curate. But there are many clergymen—and these not, perhaps, the least deserving servants of the Church of England—who to the last have no preferment. Single-handed, they have struggled on in a miserable district, and when old age overtakes them in middle life, they are disabled—utterly and completely disabled—with nothing to fall back upon. It is a pregnant fact that there are about 20,000 clergy in England; and there are nearly 4,000 livings under the value of £150.

What the plan before us contemplates is simple, and, let us say, sad enough. It only proposes that by an easy mode of life insurance—in fact, a clerical benefit club—a poor starving curate should secure £100 per annum, or two guineas a week during sickness and decrepitude. It is proposed to do this by inviting the honorary contributions of the richer clergy, and of the laity. No clergyman whose income from any source exceeds £300 per annum, is to partake of the benefits of the institution; and provisions, some of which will want careful consideration, are introduced for taking on and taking off contributors when their income exceeds or falls short of this munificent £300 per annum. A public meeting to start the institution is to take place in May, and the Bishop of London is, we hear, to preside.

Thoughtful men have before this suggested that the clergy, like clerks in public offices, should be taxed to a superannuated fund. And so obvious has been the necessity which it is now sought to meet that others have thought of the revival of religious houses for superannuated clergymen. On either side the difficulties appear insuperable. The fact has now been fairly brought before the world that the clergy are very much underpaid. A recent writer in the *Edinburgh Review* has done something to dispel the delusion as to their wealth. But causes are in operation which, while they render the prizes of the Church less valuable than formerly, are at the same time gradually deteriorating the pecuniary, and therefore the social and moral *status* of the clergy. Not only is less wealth in the way of private income brought into the ranks of the clergy, but a class is entering into holy orders who have nothing but their clerical incomes to depend upon. We may as well, therefore, face the fact of a poor clergy. On many sides, the cry is for clerical poverty; but if the laity will have it so, they must remember that a poor parson actually entails new duties on his flock. Voluntaryism has two sides; and the immediate contributions to the clergyman must be less grudging as they cease to be compulsory.

What is the popular estimate of an English clergyman? He is required to be invested with every virtue, wholly addicted to his work, and without a wife and six children he is hardly considered respectable. He must be bountiful—he must educate his children—he must be the largest contributor to every good work—he must have books—he must subscribe to at least ten societies, and six new churches per annum—he must feed the poor; and if he has more than £500 per annum, he is considered secular, profane, and greedy. We proscribe the celibate—we proscribe competence also. The society we have spoken of considers that, if he has £300 per annum, he is so overflowingly rich that he is provided for to the day of death. Let bank clerks, apothecaries, and grocers realise this state of things. Let them face a popular expectation, or rather a social demand, that they are to bring up families and spend a tenth of their income on private charity—such income never to exceed £300; because this is what we require of the English clergy. Now, we will suppose this work done. The perpetual curate of a district chapelry works till 50 on his £300 per annum. He breaks down prematurely old and penniless. No insurance company would take his life; and he cannot, and never could, pay a premium. He has depended on pew rents, or on a munificent endowment of £150 per annum. With his powers, his pew rents have faded away. He is obliged to appoint a curate at £100 per annum, and he has, at the very best, £50 a year to keep himself and family upon. The proposed institution offers to mitigate the evil by giving him two guineas a week, towards securing which he has himself contributed out of his scanty pittance. If this is the remedy, what is the evil as it at present exists?

We have gone on legislating and minimising clerical incomes on the supposition that the present social *status* of our clergy will continue. There are ominous signs that, as a class, it is deteriorating. Clergymen, not one or two, are appearing from the cheap suburban districts in the Insolvent Debtors Courts. The suppression of burial fees has reduced scores of the most deserving, in places where they are most required, to absolute penury. Something of all this was made known in the House of Lords on a recent occasion by the Bishop of London. Something, but not all; for it was doubtless felt that since compensation was once in the power of the Church, and was actually offered, and some exertion on the part of the Bishops might have secured it, the whole subject of burial fees was a delicate matter. We can understand a reluctance on the part of Bishops to expose the results which activity on their part might have prevented. Enough, however, is known to justify us in saying that a huge injustice has been done to the clergy, which they are enduring uncomplainingly. It is no less than a fact that many incumbents of the largest and poorest parishes are cut down in income from £600 or £700 per annum to £200. And we have heard that, after twenty and thirty years' service in the Church, London rectors are actually, in the decline of life, obliged to take pupils, or to open schools, for a morsel of bread.

Now it is not the clergy alone, but the laity, who are interested in this matter. These wrongs occur in places where clergymen are most wanted. Curates are dismissed, schools closed, charities and institutions crippled or abandoned—and all because, in plain words, society will have a *working* clergy, and will not pay for the work. It is the plainest Gospel precept that the labourer is worthy of his hire. That hire is not given; and, it must be distinctly added that, if society refuses to give it, society must take the consequence—a consequence quite as fatal to society as to the victims. A needy clergy is a national misfortune. We shall relapse into that aspect of the clergy two centuries back, which Mr. Macaulay describes. Fielding takes occasion to regret that he was only true to history in making Molly Seagrim's mother a clergyman's daughter, and in handing over Mrs. Waters to Parson Supple. Are we prepared for reproducing an analogous state of things? A poor clergy may, in one sense, be a benefit to religion; but to secure it we must change the popular estimate of the class. Larger and more generous personal contributions must be made to their support. In the United States the clergy are supported by voluntary contributions. But their children are educated, their houses are furnished, and their households kept by personal gifts, often in kind, if not in money. We must have clerical schools, clerical colleges, clerical superannuation funds, as well as what is now proposed, a clerical Benefit Society. Nor is it any use to quote St. Cross and *millionarie* archbishops who have died not leaving a penny to the Church which had enriched them. We have taken care that such abuses are henceforth impossible. But we must make up our minds to one of two things—either to the prevalence of a class of wretched, needy, and insolvent clergymen, with all the public scandals and private distresses which necessarily attend such a class; or we must prepare for much more generous contributions to individual Church incomes than the English laity now make. We hold it to be not the least valuable result of the proposed Disabled Clergy Insurance Society, that it indirectly tends to expose the existence of an evil which it is the interest of too many parties in authority to conceal.—*Evening Journal. Good Friday.*

Earth's Uses.

These are earth's uses: God has framed the whole,
Not mainly for the body, but the soul,
That it might dawn on beauty, and might grow
Noble in thought from nature's noble show;
Might gather from the flowers an humble mind,
And on earth's ever-varying surface find
Something to win to kind and freshening change,
And give the powers a wide and healthful range;
To furnish man sweet company where'er
He travels on,—a something to call dear,
And more his own, because it makes a part
With that fair world that dwells within the heart.

—Dana.

CHURCHMANSHIP OF BISHOP WHITE.

The *Churchman's Monthly Magazine* for June continues its very interesting and valuable Biographical Sketch of Bishop White. The subjoined extract respecting the Churchmanship of that noble Prelate will be grateful to many and useful to all of our brethren. It comes from the highest authority that is now to be had in such matters:

There can be little doubt that this story of a change in Bishop White's views—of his becoming more evangelical towards the close of his life—which, of course, originated in this country, although cited from an English periodical, was connected with a desire to claim the influence of his venerated name in favour of a party in the Church with which he never sympathized, and from which he had received most unchristian treatment. It is gross injustice for the so-called Low Church and self-styled Evangelical party to rank him as one of their body. Those of them who were active or observant in Church matters, particularly in his own Diocese, twenty-five or thirty years ago, must know this. It would be little creditable to their professed piety, for them to sanction such an impression. Their leading paper of that, as of this, day—which, it is well known, Bishop White, for a time, refused to receive into his house—is full of proof to the contrary. Dr. Wilson tells us, pages 216, 217, in reference to the doings of that party, and its treatment of the Bishop, that he "experienced from them more uneasiness than from any other incidents of his life; and so declared, on looking back upon them some time afterwards, when they had been in a considerable measure removed." And such was the intensity of opposition to Bishop White by the party now claiming him as one of them, that his biographer, in further reference to the same matter, pages 219, 220, after referring to two organized associations in the Diocese, in opposition to the Bishop's views and wishes, particularly mentions "*personal disrespect to the Bishop, and injurious charges against him.*"

The following passage from the Memoir, pages 217, 218, should be a caution to those who represent Bishop White as favouring principles, and a policy in the Church which, it is not too strong language to say, he held in abhorrence:—"The Bishop has left among his manuscripts a full account of the origin and causes of these difficulties, accompanied by all the documents relating to them. But with characteristic forbearance, and prudent regard for the harmony of the Church, he has left with it the following direction:—'In the case of my decease, it is my wish that no use may be made of the within, unless needful for the repelling of any attack on my reputation, or to meet any tendency to the disorganizing of the Church, originating in the transactions recorded.'"

The following well-authenticated anecdote is here particularly applicable:—A somewhat heated discussion was pending in a Convention of the Church in Pennsylvania. A speaker, prominent in the Low Church party, in the course of a very earnest speech, congratulated his party brethren that they could number their venerable Diocesan as of their ranks. At the close of the speech the Bishop rose, and said that he felt it his duty to explain. He had ever sided, it is true, in both politics and religion, with what was known as the Low Church party in England, when the questions pending, touching both Church and State, grew out of the transfer of the government from James II. to William and Mary. But in reference to the principles and policy of a Low Churchman, as the term is here understood, he had as lief be called a Jew or a Turk.

Save in the admission of the validity of non-Episcopal orders, and of lay-baptism, (in this latter siding with the Papists, in opposition to most Protestant communions,) Bishop White had little or nothing in common with the Low Church party. He was decidedly and strongly anti-Calvinistic, and as decidedly and strongly in favour of the doctrine of Baptismal Regeneration. He was proverbially opposed to modes of worship and religious operations involving (and everybody knew what he meant) animal excitement. He favoured, indeed, Bible Societies composed of different denominations, as far as they confined themselves to the mere business of preparing and circulating books; but opposed amalgamation with other denominations in whatever involved a compromise of religious principle—as public worship, missions, tract-distribution, religious instruction, &c., &c. He had little charity for wilful violators of Canons and Rubrics. The bearing of his approval of the Eucharistic Consecration Prayer, and the Office of Institution, on the question of his Churchmanship, is referred to in the Biographical Sketch of Bishop Seabury. In connection with this may be noticed his introduction into the churches, of which he was Rector, of the Prothesis, or Credence Table, on which the elements of the Eucharist are to be first placed, and whence the *Priest*, as a solemn official act, is, agreeably to the rubric, to convey to the Lord's Table the portion thought necessary for consecration. These churches, it is believed, presented the first instance of the kind in this country. Touching this point of his Churchmanship there is relevancy, much every way, in his well-known earnest desire to promote Bishop Hobart's influence, and the success of his plans, in the Church, his joy whenever the latter overcame the opposition of his adversaries, and his sympathy with him in whatever difficulties and troubles party hostility brought upon him.

The fact of efforts being made, from time to time, to invoke the revered name of Bishop White in favour of a party and system to which his principles and feelings were utterly repugnant, makes it but a matter of justice to his memory to have the truth on the point properly understood; and that there be, on all proper occasions, efforts made to rescue that memory from a use which may desecrate it to what he so much dreaded, "any tendency to the disorganizing of the Church."

CHURCH DEFACEMENT IN SCOTLAND.

Whatever pain and aversion the Churchman may experience, at seeing our ancient cathedrals and churches in the hands of Presbyterians, must not be interpreted as the mere result of vulgar jealousy. The good Churchman well knows that a test of his religious faith is, that he can bear all things, or suffer the loss of all things, for Christ's sake. He therefore cheerfully submits to the Providential decree which detains him from the possession of these material fabrics, which were once the property of the Church, and used by her in God's service; thankful that he is allowed to worship God, after the manner of his fathers, in some other consecrated piles, though of modern structure and meaner design. The greatest offence, then, as regards these material fabrics, to the Churchman's feelings, is not the lamentable fact, that the Presbyterian error is being promulgated in cathedrals and choirs which have no adaptation except to the Episcopal regimen; for the dissemination of an erroneous system is neither made a better nor a worse thing by that accident; but what most mortifies and saddens his heart in the matter to which we allude, as indicative of a vicious tone in the zeal of his opponents, is, the careful and violent defacement or obliteration, throughout these venerable edifices, of everything which can be supposed to bear the stamp of any ecclesiastical significance or symbolism. The Churchman will sigh indeed at observing, on the Lord's Day, the doors open for a service which he knows is schismatic and sectarian; but he will experience painful feelings also, though different in character, if, on any other day, he enters those doors, and sees how "the besom of destruction" has denuded walls, and demolished furniture, in equal defiance of good taste and good feeling.

For example, if a Churchman happens to be accidentally detained on some occasion at the little old-fashioned town of Dunblane, and will visit the remains of the fine old cathedral there, he will be able to appreciate the foregoing observations. For, without attempting to excite an extraordinary interest by historical retrospect or architectural description, he will merely say, that there stands at Dunblane as fine an ecclesiastical building as a Churchman's eye would wish to see; and that, inasmuch as it has had no hand externally applied to it except that of time, its general aspect is both venerable and soothing. But when you enter, your feelings are at once and violently shocked by the most elaborate evidence of unintelligent and inharmonious treatment, which is quite as distasteful to the antiquary as to the Churchman. Bits of fine old carving, both in wood and stone, are unmeaningly preserved in a blocked-up entrance, which is so changed as to have lost all architectural character and denomination. In a little vestry, where a Sunday-school meets, are preserved some richly cut stalls, which have been mercilessly displaced, and remain in that dark corner as the only vestiges of the ancient choir. And when you enter the main building, which seems to have been squared off with a flat ceiling, like a popular assembly room, you can scarcely believe that you are standing inside what was once a cathedral church. Choke-full of square deal pews of the very meanest Puritan pattern—no font in sight, and the second Sacrament represented by a like common table at the farther end of the room, over which is a pulpit of equally common construction—it seems incredible that, *in the name of religion*, such a transformation as is before you could have taken place! But look high up; and entirely round the bare plastered walls, there are hung festoons of brown holland, like the hangings of a bed, which are as dirty as the dust of some years, perhaps, could have made them. Look down below; and, half-buried in the wall, screened, too, by some of the modern sittings which so grievously deface the whole floor, lie the mutilated effigies of, probably, bishop or knight, from which you turn in painful disgust at the barbarous usage which they have encountered.

Our remarks and insinuations may be only intelligible to our brother Churchmen; but they at least will join us in deploring the sad treatment which the church structures of Scotland have so generally undergone from Presbyterian aversion. The anathemas of the Covenanters against Prelacy seem to have found a practical vent and a hereditary echo in a kind of savage iconoclasm, which, in a religious point of view, is a delusion, and as matter of taste, is a deplorable mistake. If the ancient ornaments desecrated these buildings in the Presbyterian judgment, the modern cheap defacements cannot have imparted holiness. In short, the extraordinary assumption that the Church's sacred edifices can only be made fit for the Presbyterian form of worship, by robbing them of all their ecclesiastical propriety, is so like a self-condemnation on the part of Presbyterians of their own religious system, and so unlike the sound taste and feeling which they commonly exhibit in matters of worldly judgment, that we can only regard this thirst for church defacement as one of those instances, in which a persistence in prejudice and error darkens the clearest minds in an unexpected direction.

Presbyterians of the present day are beginning to have better conceptions of the propriety of an attempt, at least, at architectural ornament in their modern structures for public worship. And, although there still exists a lamentable obtuseness, even in the remains of the ancient ecclesiastical buildings which are in their hands, they have been gradually learning to take a pride. Considerable restorations externally—and in the old cathedral of Glasgow internally also—have recently taken place. We will not stop to inquire how far this is due to Presbyterians, or to others; how far to a mere antiquarian, or a better spirit. But, as the love of disfigurement and of squalor in ecclesiastical buildings seems to have sprung up with, and been accompanied by, a blind adherence to a religious system which had no existence when these ancient piles were founded, may we not hope that the declension of that love is a symptom of a weaker affection for the more essential novelties of the system itself, and of an increasing tendency to seek once more "the old paths?"—*Scottish Ecclesiastical Journal.*

MISCELLANEOUS CLIPPINGS.

Arab Oddities.—An Arab, entering a house, removes his shoes but not his hat. He mounts his horse upon the *right* side, while his wife milks their cows upon the left side. Writing a letter, he puts nearly all the compliments on the outside. With him, the point of a pin is its *head*, whilst its head is made its *heel*. His head must be wrapped up warm, even in summer, while his feet may well enough go naked in winter. *Every* article of merchandise which is liquid he *weighs*, but *measures* wheat, barley, and a few other articles. He read and writes from right to left, but figures are read from left to right. He eats almost nothing for breakfast, about as much for dinner, but after the work of the day is done, sits down to a hot meal, swimming in oil, or, better yet, boiled butter. His sons eat with him, but the females of the house wait till his lordship is done. He rides his donkey when travelling, his wife walking behind. He laughs at the idea of walking in the street with his wife, or of ever vacating his seat for a woman. He knows no use for chairs, tables, knives, forks, nor even spoons, unless they are wooden ones. Bedsteads, bureaus, and fire-places may be put in the same category. If he be an artizan, he does his work sitting, perhaps using his toes to hold what his hands are engaged upon. Drinks cold water like a sponge, but never bathes in it, unless his home be on the sea-shore. Is rarely seen drunk—too seldom speaks the truth—is deficient in affection for his kindred—has little curiosity and no imitation—no wish to improve his mind—no desire to surround himself with the comforts of life.

The Excavations at Canosa.—A correspondent of the *London Athenæum*, writing from Canosa, in Puylia, mentions an interesting discovery of a tomb recently excavated. He says:—"A tomb opened to the north of Canosa cannot fail to awaken the wonder of all Europe. It lies near the ancient gate of Canosa, at a short distance from the river Ganto. This tomb is composed of two subterranean chambers, formed in the hard mass of the earth, and belongs to a warrior who still wears his arms of bronze and of iron. Along the sides of the walls were found a quantity of large and small pateræ, tazze, and ordinary drinking vessels. In the midst of these stood six vases, which formed three equal pairs, of a size perfectly wonderful. On these are represented very rare and precious subjects, as the Rape of Europa, the Vengeance of Medea, the Liberation of Andromeda, and the Funeral Pyre of Patroclus, round which the body of Hector is being dragged by the car of Achilles. But there is one vase which, by the size and the subjects of its paintings, will form an epoch in the annals of archæology and the arts, and by its historic interest, perfectly unique in monumental vases, is calculated to awaken the wonder of modern times. Its paintings represent Greece and Asia and in the midst of them the Genius of Discord, who raises aloft the flaming torch. Darius is seated amidst his satraps, and Persia, personified, addresses to them a grave and sorrowful speech. Besides these, there are various graceful figures of women, whose heads are covered with the Phrygian tiara, and who represent, perhaps, the various kingdoms of Asia offering to an eminent personage their rich tributes to support that bloody war. All the principal figures have their corresponding appellations fixed."

Mr. Pollard's Monkey.—Jack, as he was called, seeing his master and some companions drinking, with those imitative powers for which his species is remarkable, finding half a glass of whiskey left, took it up and drank it off. It flew of course to his head. Amid the roars of laughter, he began to skip, hop, and dance. Jack was drunk. Next day, when they, with the intention of repeating the fun, went to take the poor monkey from his box, he was not to be seen. Looking inside, there he lay crouching in a corner. "Come out," said his master. Afraid to disobey he came walking on three legs—the fore paw was laid on his forehead, saying, as plain as words could do, that he had a headache. Having left him some days to get well and resume his gaiety, they carried him off to the old scene of revel. On entering, he eyed the glasses with manifest terror, skulking behind the chairs; and on his master ordering him to drink, he bolted, and was on the house top in a twinkling. They called him down. He would not come. His master shook a whip at him. Jack, astride the ridge-pole, grinned defiance. A gun, which he was always afraid of, was pointed at this disciple of temperance; he ducked his head and slipped over to the back of the house. Two guns were now levelled at him, one from each side of the house; upon which, seeing his predicament, and less afraid apparently of the fire than the fire-water, the monkey leaps at one bound on the chimney-top, and getting down into the flue, held on with his fore-paws. He would rather be singed than drink. He triumphed, and although his master kept him twelve years after that, he could never persuade the monkey to taste another drop of whiskey.—*Dr. Guthrie's Old Year's Warning.*

A Perfect Wife.—Edmund Burke, the distinguished orator, presented to his wife on the anniversary of their marriage, his idea of a "perfect wife," which is supposed to be a true portrait of Mrs. Burke. It is certainly a lovely picture. The following passages are extracts:

She is handsome, but it is beauty not arising from features, from complexion or from shape. She has all three in a high degree, but it is not by these that she touches a heart; it is all that sweetness of temper, benevolence, innocence, and sensibility which a face can express, that forms her beauty. She has a face that just raises your attention at first sight; it grows on you every moment, and you wonder it did no more than raise your attention at first.

Her eyes have a mild light, but they awe when she pleases; they command like a good man out of office, not by authority, but by virtue.

Her stature is not tall, she is not made to be the admiration of every body, but the happiness of one.

She has all the firmness that does not exclude delicacy, she has all the softness that does not imply weakness.

Her voice is soft, low music, not formed to rule in public assemblies, but to charm those who can distinguish a company from a crowd; it has its advantage—you must come close to her to hear it.

To describe her body, describes her mind: one is the transcript of the other; her understanding is not shown in the variety of matter it exerts itself on, but in the goodness of the choice she makes.

She does not display it so much in saying or doing striking things, as in avoiding such as she ought not to say or do.

No person of so few years can know the world better; no person was ever less corrupted by the knowledge.

Her politeness flows rather from a natural disposition to oblige, than from any rules on that subject, and therefore never fails to strike those who understand good breeding, and those who do not.

She has a steady and firm mind, which takes no more from the solidity of the female character than the solidity of marble does from its polish and lustre. She has such virtues as make us value the truly great of our own sex. She has all the winning graces that make us love even the faults we see in the weak and beautiful in hers.

Scholars.—No one can be made a scholar; almost all persons can make themselves scholars. Labour-saving machines do not apply to the mental world in the same sense as to the physical. It is not among vast libraries, surrounded by numerous teachers and professors, that prodigies of learning are produced. The person who in youth learns to exercise his own powers of mind, is sure to turn out a scholar, and a useful practical man, if he lives to the middle period of life. If he does not learn to think for himself, as well as to read books and receive facts from others, he will never become really learned. Who ever heard of a scholar made by lectures, or by teachers in any form? Has not every scholar who has yet appeared in the world become such by his own efforts—by personal application—by the patient and persevering use of the machinery within him? Who ever heard of hereditary learning, or of ideas manufactured like cotton cloth—by steam or water power? The history of American colleges, for the last ten or twenty years, fully proves that students who perform the most mental labour for themselves, and not those who hear the greatest number of professors, make the strongest and most valuable men. A large *library* is another facility in education, which by abuse, is liable to do injury; which has done much injury to students. A great reader, and especially a miscellaneous reader, is seldom a good scholar or a useful man. He may have a large mass of materials collected, but he has no power to use them, either for himself or his fellow-men. His mind is a mere lumber-yard, and himself an intellectual miser—a blank in the beautiful and harmonious creation around him.

Mrs. Partington.—"Ole Bull's Concert," said Mrs. Partington, glancing up from her knitting, as she read the announcement of the grand concert on Saturday evening, and she smiled as the ridiculous fancy ran through her mind, like a grasshopper in a stubble field, of an old bull giving a concert. "And yet it isn't so very wonderful," continued she, "for I remember a cat and a canary that lived together, and one or tother of 'em used to sing beautifully. But I wonder what he plays on?" Ike suggested that he played on one of his horns, which seemed to be reasonable. "I am glad he is going to *give* his concert, because when I went down to hear a great artizan play on a violence, as they call it, though I found out afterwards that it was nothing but a fiddle, they were going to charge a dollar till I told 'em I was one of the connections of the *Post*, and they let me in. I can't think what music an old bull can make, I'm sure. It must be very uproarious, I should think, and better fitted for overturns than pastureal music." She closed her critique with a pinch of snuff, and got on to her wires again like a telegraph dispatch, and went ahead, while Ike amused himself by scratching his name, with a board nail, in magnificent Roman capitals, upon the newly-painted panel of the kitchen door.—*Boston Post.*

Cheap Mode of Filtering Water.—As efficient a filter as can possibly be constructed may be made in a few minutes by any person, and at the cost of a very few pence. Procure a clean flower-pot of the common kind, close the opening in the bottom by a piece of sponge, then place in the inside a layer of small stones, previously well cleansed by washing; this layer may be about two inches deep, the upper stones being very small; next procure some freshly-burnt charcoal, which has not been kept in a damp or foul place, as it rapidly absorbs any strong smells, and so becomes tainted and unfit for such purpose; reduce this to powder, and mix it with twice its bulk of clear, well-washed, sharp sand. With this mixture fill the pot to within a short distance of the top, covering it with a layer of small stones, or what is perhaps better, place a piece of thick close flannel over it, large enough to tie round the rim of the pot outside, and to form a hollow inside, into which the water to be filtered is to be poured, and which will be found to flow out rapidly through the sponge in an exceedingly pure state. The flannel removes the grosser impurities floating in the water, but the filter absorbs much of the decaying animal and vegetable bodies actually dissolved in it; when it becomes charged with them it loses its power, hence the necessity for a supply of fresh charcoal at intervals.—*Monthly Observer.*

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No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

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THE DOCTRINE OF OUR MOTTO.

It is manifestly ordained in the constitution of our nature, that many men have to grow up together in order for any one to grow. In solitude and isolation we are not and cannot be truly men; all that makes us such being inactive and dormant within us, until awakened and developed into social action and play, wherein the presence and participation of others forms the very play-ground of our individual humanity,—the caller-up and drawer-out of those susceptibilities in which our manhood properly consists. For who can be a man, till he loves and has a sense of duty? And who can love where there is no one but himself; or who can have a sense of duty, till he stands in that living relation with others out of which duty grows? And without these sentiments and the life of reason and conscience which they involve and express, what are we but, as it were, the empty shells and husks of men? So that we must first have a social, common life, before we can have any proper human life as individuals.

Likewise, in religious and spiritual life, many men must grow up together, else none can grow up: isolated and alone, we are without the necessary conditions of such growth; are in a spiritual vacuum, cut off from the very air and oxygen of religious life. For GOD's ordinary method is,—and herein He follows the same method in His Word as in His Works, the same in Grace as in Nature,—not to visit and abide with men individually and severally, but in social unity and conjunction. Where two or three or more are gathered together in His Name, there He is, not in them, but *in the midst of them;* that is, first in the midst of them, and perhaps to the end that He may afterwards be in them: and they must know him as their common FATHER,—a relation which makes them brethren, and knits and binds them up in a common life and a mutual love,—else they cannot truly know Him at all.

Which yields, perhaps, a sufficient answer to the question so often asked,—What is the Church but the aggregate of the individuals belonging to it? For, truly, besides the several members, there is that which causes them to be members. But is not this question much the same as asking,—What is a man but the aggregate of the limbs and organs that make up his person? Where we hope it will be granted, that over and above the several limbs and organs there is the soul, the living power which weaves and moulds them all into a vital, organic whole. So, also, in the State, besides the aggregate of the persons composing it, there is at least that which aggregates them; there is the public, common life and law which draws and holds them together, and which, as a kind of civil blood and circulation embracing and pervading a large number of individuals, constitutes them truly and emphatically *one* people.

If, then, it be still asked,—What is the Church but the aggregate of the individuals belonging to it? the answer is,—Besides these there is He who hath promised to be in the midst of them; there is the SPIRIT, the Lord and Giver of Life, who draws and knits and organizes them together, making them all members one of another; the best part even of their individual life being derived into them severally from the public, common life of the Church, wherein and whereby they grow. In short, by how much there is more, where two or three have come together in GOD's Name, than there was in the same two or three before their coming together; by so much is there more in the Church, than the several persons belonging to it: over and above the individuals, there is the reciprocal membership wherein GOD has promised His special presence; whereby all are linked in sympathy and communion with their Divine Head; and which is the appointed channel of heavenly visitations, the Jacob's-ladder whereon Faith discerns the angels of GOD ascending and descending. Hence the Beloved Disciple sets down love of the brethren as the sign whereby we may know that we have passed from death unto life: for, surely, he that lives must needs love that in which and by means of which he lives. And as we are not brethren but in virtue of that brotherhood which is the Church, so in the Church we are more than individuals, we are brethren: and, we being brethren, GOD is our Father;—observe, He is *our* Father, not *mine;* there being, for us, no such word as *my* Father which is in heaven: our SAVIOUR indeed speaks thus in reference to Himself, but He nowhere gives any warrant for us so to speak or even think.

So that there is in nature and reason, as well as in Scripture, abundant cause why we should be ordered and organized into a religious society, a spiritual commonwealth; and why this commonwealth should be unspeakably precious and dear to us as the common organ and medium of that SPIRIT which is to be the Life of our life: for whence is the hand or foot, the limb or member, to draw nourishment and vitality, unless it be in organic union with that body where resides the soul and animating principle of all? This spiritual commonwealth has received the name of the Church, in like manner as the civil commonwealth has received the name of the State. And as the State may be justly considered the pillar and ground of the law, in a similar sense the Apostle seems to regard the Church as the pillar and ground of the truth. This indicates the proper office and function which the Church bears to us practically, the end and purpose which she is appointed and fitted to serve in the building up of our life; and it infers the true nature, scope, and strength of our needs and our duties in respect of her.

Nor does it seem any more unreasonable to suppose that the law can stand without the State, than that the truth can stand without the Church. For in all the affairs of this world we see that principles have little or no practical virtue or effect, unless they be first organized and embodied in institutions and visible forms; and to expect that the thing should be otherwise, were much the same as if the souls of our parents should minister to our human wants, after they had left their bodies. Truth must have a form like ours, else she can hardly touch us to any vital issues. Accordingly one of the deepest thinkers of modern times, and whose judgment in this matter carries the more weight, forasmuch as his early prepossessions were all the other way, has set it down as "a fixed principle, that a Christianity without a Church, exercising spiritual authority, is vanity and dissolution." And we may easily remark, in fact, that where men have lost or ignored the proper idea of the Church, the mere instincts of consistency and harmony in thought and action superinduce principles, the natural effect of which is, to disintegrate and crumble up all society into the dust and powder of out-and-out individualism: for they have really just as much right and just as much reason to dispense with the State, as with the Church; to be their own pillar and ground of the law, as of the truth.

Yet, great and manifest as are the claims of the Church, as declared in Scripture and endorsed by reason, still, for some cause or other, perhaps in part as a reaction from certain old ecclesiastical abuses, there has grown to be in our day a much too general habit of depreciating her office and authority; and to urge the duty of loving, honouring, and obeying her, is regarded by many as little less than making her a substitute for our LORD and His Word. Hence much controversy has arisen of late concerning the relative importance of the Church and the Scriptures. Touching which question, the great man just quoted has put it forth as the error of former times, that men "placed the Church above the Scriptures;" of the present, that they "give her no place at all."

Now, we have, or think we have in the Church the concurrent, collective wisdom of ages of able, experienced, godly men,—men who have grown old in the study and practice of our LORD's holy doctrine: That wisdom is concentrated in the records, canons, creeds, articles, ordinances, liturgies, and offices of the Church: Yet, strange to say, there is scarce any form or kind of authority but what many among us look upon as of more weight and consequence than that of the Church; and people who do not hesitate to repose almost implicit confidence in some individual minister, if we venture to suggest that they may find safer guidance in her teachings, are often greatly alarmed lest they or we should incur the guilt of placing the Church above the Scriptures! Why, why is this? Is there no medium between deifying and despising the Church? May we not think more of her than of any individual, without thinking more of her than of our Maker? May we not set the public common reason of the species, as approved by innumerable "sayings of the wise in ancient and modern books enrolled,"—may we not set this above any man's private reason, even though it be our own, without advancing it into the seat of Him who is Wisdom and Truth itself? Truly, it were to be wished, that those who take on themselves to be so jealous for the Scriptures would give some little heed to what the Scriptures have to offer concerning the Church!

Wherefore, touching this matter, let us entreat the reader not to be too easily frightened or disturbed. For where there is one who is disposed to place the Church above the Scriptures, there are probably ten who are quite as much disposed to set themselves above the Church. So that thinking lowly of the Church is in our day as much the part of those who are inclined to think highly of themselves, as it was in the time of Dr. SOUTH. And indeed we could not set the Church above the Scriptures without sinning against the authority and instructions of the Church herself; who claims no such pre-eminence; nay, who unequivocally disclaims it; teaching us that we have no infallible standard of truth but the Word of GOD, and that she is herself to all intents and purposes bound by that standard. In short, we fully understand, and hearing the Church we cannot choose but understand, that she is in all respects subject unto CHRIST as the body unto the head; and that as she is subject unto Him, so we are subject unto her. This we learn beyond the possibility of mistake from the words of St. PAUL to the Ephesians: "For the husband is the head of the wife, even as CHRIST is the head of the Church: therefore as the Church is subject unto CHRIST, so let the wives be to their own husbands in every thing." But because the wife is subject unto the husband, does it therefore follow that she is subject unto the children? or that the children may depreciate or disown her authority under pretence of honouring and obeying her husband? What kind of a son is he who forsakes the law of his mother, and alleges in justification thereof the instructions of his father? or for what purpose does the son endeavour to find or make discrepancies and contradictions between his father and mother, but to the end that he may thereby divide and conquer and set himself above them both? And must we conclude that they who aim at putting down the Church, do so that they may set the crown and mitre on the head of their own will? that they may be free to follow a pope of their own individual choosing,—one whom they therefore choose, because he will lead them just precisely where they have a mind to go? and that, while seemingly appealing from the subordinate to the superior authority, they are really but pretending a higher duty as a license to do their own will and pleasure?

In the same spirit with what we last quoted, the Church is elsewhere set forth as "the bride of the Lamb," and "the spouse of CHRIST." And may we not reverence the Bride much, yet reverence the Bridegroom more? Is there no way to honour the one sufficiently, but by dishonouring the other? or can we question that the Bridegroom will resent any show of disrespect to the Bride, as a grievous and intolerable affront to Himself? And does not this language of Scripture infer such a relation between our LORD and the Church, that we can hardly be His children without being hers? Nor will it avail, to urge that these expressions are figurative. For to what end does Scripture make use of such figures, unless it be to convey the appropriate practical import of them; to impress upon our minds and hearts some corresponding rules and motives of duty? Doubtless their scriptural meaning is something analagous to their natural; else we have Divine Inspiration using mere rhetorical flourishes, and such flourishes, withal, as would be far from creditable or in good taste in the uninspired writings of man.

Surely, then, the Church is invested with a portion of our LORD's authority; she shares in His claims to our obedience and love; we are under similar duties and obligations to them both: she holds her being and titles independent of us; it is not ours to prescribe how or what or where she may be or ought to be, but to learn how and what and where she is: and to question and dispute her rights, and set ourselves above her, and hold her responsible to our private reason, is such an inversion of nature as may indeed exile us from her bosom and lose us her blessing, but cannot impair her authority or dim her honour; she will still be the mother of our LORD's children, whether she be our mother or not. So that we can conclude nothing less than that, next to our blessed LORD, the Church is entitled to our deepest reverence and love; and that her authentic instructions are to be heard and obeyed with all imaginable respect, as the very voice of her Divine Head, who, we may be assured, loveth and cherisheth her even as Himself. Here, then, we may fitly remember the words: "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

THE REV. DR. VINTON'S LETTER.

We received and published, three weeks ago, a letter from the Rev. A. H. VINTON, D.D., of Boston, remonstrating against certain language we had used in connection with his name the week before, and calling on us either to retract what we had said, or else to make it good. The letter came so late, that we had not time to remark upon it that week, even if we had been prepared; and we were not quite sure whether it were best to do so, even if time and preparation had both been at our disposal. On further consideration, we have concluded that we may be bound in honour either to back out or else go ahead; and we have taken such advices in the matter as leave us in little doubt as to the course proper to be pursued.

As far, then, as regards the question of St. Mary's parish, we have to confess, and we do it most willingly, that we seem to have spoken without sufficient authority. Our readers, therefore, will please consider that matter retracted. In reference to the matter about Dr. CROSWELL, we have somewhat further to offer; and when that is done, we shall leave it to our readers to judge whether we ought to retract.

Before proceeding, however, with what we have to say, we must crave pardon of Dr. VINTON for stating that we have great respect for him both as a Christian and a gentleman; though we must still bear in mind that the best Christians and best gentlemen are sometimes betrayed into things unworthy of them as such. This respect we had for Dr. VINTON at the time of Dr. CROSWELL's death; and the sermon which he preached on that occasion inspired us with a stronger and deeper feeling towards him. From some things in that sermon we were led to suppose, though whether rightly or wrongly we do not know, that he then saw and regretted the error of his course towards Dr. CROSWELL. Upon supposal of such regret, the error was in our judgment and feelings more than done away; as the seeing and regretting one's own fault often argues a nobler mind, than the not having committed any. Later passages, however, have at least *seemed* to show that no such regret was felt, and on that supposal things were of course rendered somewhat worse than they were at first.

We must be indulged in one more preliminary remark. We do not question, we would be the last to question, that Dr. VINTON was, personally, on "amicable" terms with Dr. CROSWELL. We will state, further, that any man who stood as Dr. CROSWELL's peer, or on a footing of equality with him, must perforce be on "amicable" terms with him, or else on none at all. It is due, therefore, to both of them, to say, that the intercourse between them, so far as there was any, was "amicable." We do not presume that Dr. VINTON would have been on other terms with him, if it had been in his power: it is enough that we are certain it was not in his power.

Our next step is to make a short extract from the above-mentioned sermon. The italics are our own:

> The decease of a man and a minister like the Rev. WILLIAM CROSWELL might, at any time, occasion a wide lamentation. With a character to win the respect of the distant and the love of the near, he was, personally and professionally, a man of rare and exalted value. I could not, if it were called for, delineate him so minutely as others who enjoyed more of his intimacy. Yet I knew him well enough to feel the bond of personal and Christian kindness *wearing itself into my heart,* where the feeling still lives, a remembered affection, full of sacred worth. His general character is known to you as one which, while it was rich with the refinements of mind and feeling, was still a character of strength and steadfastness. He was steadfast in principle, and so in practice; strong in affection, and likewise in conscience; always gentle, but never weak; with as much of tenderness as could consist of so much of courage. *Patient he was, exceedingly;* yet more than manly in his patience; for he was devoutly Christian. And as these qualities worked out into his professional life, they rendered him eminent for his practical benevolence, and for unwavering fidelity to the duties of his calling.

Now, we take for granted that the author of these most just and beautiful sentences was perfectly sincere in the thoughts and feelings which they express. Dr. VINTON, while holding these views and sentiments, was strong in character, in position, and influence; as a member of the Standing Committee, he was one of the Bishop's official counsellors; he was rector of the wealthiest and most powerful parish in the Diocese: moreover, in one or two instances of things concerning his own parish, he showed, if we are not misinformed, a spirit of honourable resistance to the arbitrary demands of the Bishop; and there was at least one other clerical member of the Committee, opposed to the Bishop's course respecting Dr. CROSWELL and the church of the Advent.

The words which we have quoted show that Dr. VINTON knew Dr. CROSWELL to be labouring under peculiar trials and sufferings. Did he ever, in his public character, lift his finger or open his mouth, that those trials and sufferings might be made less? He knew that Dr. CROSWELL was a man of "rare and exalted value:" was he ever, in his official capacity, heard to speak a kind word of him till after his death; that is, till such time as the speaking thus would be likely to benefit no one but the speaker himself? If he ever were, we have yet to learn it. Did he not, as a brother in the Ministry of the Church, practically ignore Dr. CROSWELL, from the time of his return to Boston till the day of his decease? He knew that Dr. CROSWELL and his parish were placed under the ban of episcopal ignorance, and that, without any breach of law on their part; and that this ignoble and unfeeling proscription was extended over as many as should presume to encourage him by their official presence or intercourse: did he ever show towards him the least sign of fraternal sympathy or countenance, under this mean and hateful proscription? If he did, how, when, and where? No such act of his, we believe, was ever allowed to transpire. Did he ever, as the Bishop's official adviser in the Standing Committee, counsel the Bishop to a different course respecting Dr. CROSWELL, though he knew that such counsel was given by at least one of his clerical associates? We have good reason to believe he never did. If, in all these interrogations, the negative be true, as we fear it is, may we not justly affirm, that Dr. VINTON, in proportion to his power, treated Dr. CROSWELL no worse nor any better, than Bishop EASTBURN himself did? while the words we have quoted show that he was fully capable of understanding and appreciating Dr. CROSWELL's character; and therefore so much the more inexcusable in such treatment, than they were to whom no faculties had been given to take hold of or discern the qualities which made up that excelling pattern of a Christian minister. Had we reason to suppose that Dr. VINTON took this course out of deference to the judgment or the authority of his Bishop, the conclusion would be something different; but his conduct (justifiable conduct, we believe) in certain matters concerning his own parish, such as bowing in the Creed, show that this could hardly have been the case. If he could resist official arrogance in his own case, certainly he might, without any compromise of principle, have done so in case of a brother who was far more sorely pressed thereby, than himself had been.

This, then, is what we meant, and what we mean, by "shabby treatment:" we did not and we do not perceive the word to be any too strong. We held and we hold Dr. VINTON to be most truly both a Christian and a gentleman; but we must still consider such treatment, in case of a brother so suffering and so deserving, to be unworthy of him and dishonourable to his character as a Christian and a gentleman.

Perhaps, however, we have made too close an association of the names of Dr. VINTON and Bishop EASTBURN in this matter; whom we take to be cast in quite different moulds, and to have very little in common. If so, we shall be glad to know it, and not less glad to express our sorrow for it, and to amend it. Nor is this in any wise a question of difference in Churchmanship. On the contrary, were we in this respect perfectly at one with Dr. VINTON, or even with Bishop EASTBURN, we should none the less from the bottom of our soul loathe and abhor this hard intolerance and insolence towards brethren honestly differing from us in opinion. And we can better respect the conscienciousness of men in such cases, when they show more of respect for the conscienciousness of others as good as themselves.

We were in Boston through the greater part of those years of bitter persecution, and in the knowledge of many things connected with it. The course of Bishop EASTBURN was the source of all Dr. CROSWELL's worst trials; it infused the bitterness into his cup of life, and, we have no sort of doubt, shortened his days very much. To see himself denounced publicly as a traitor to the cause to which he was soul and body devoted; to see himself avoided, or regarded with distrust, or treated with the cold and distant civility of an estranged acquaintance, by his brethren in the Ministry, and all this on account of the Bishop's most illegal and tyrannical excommunication; and, still more, to see "those who were entering in shut out," and the ears of those who might else have been brought to listen to the glad tidings, and to taste the unsearchable riches of a crucified Redeemer, stopped by this most harsh, most unnecessary, and most narrow-minded procedure;—these were the griefs of Dr. CROSWELL's holy and beautiful life.

Certainly, we are far from holding Dr. VINTON responsible for these things; for we have no right to believe that any counsel or remonstrance from him would have arrested the Bishop in his arbitrary course. But we know all too well how hard and heavy his unsympathising coldness and aloofness, not to say his positive discountenance, fell upon one of the warmest and most fraternal hearts that ever beat in a human breast; and how much the gentle and precious life of Dr. CROSWELL would have been cheered, and sweetened, and perhaps prolonged, had his brother, Dr. VINTON, stood forth with his deservedly high character and great influence, and treated him as a brother indeed. And he could have done all this, without anywise committing himself to the peculiar "usages" followed in Dr. CROSWELL's parish. Had he but said, during Dr. CROSWELL's life, one half of what we have quoted from the sermon occasioned by his death, how different might have been the result!

These things, however, are now remembered only on the supposition of his being disposed to persist in the same course. And in reference to the question whether he is so disposed, we would like to ask how matters stand now in respect of the same parish? With a rector who stands unimpeached and unimpeachable in word, in deed, and in doctrine,—a faithful servant of the Church in which he holds the high office of a Bishop,—a gentleman and a Christian minister, with a warm heart and an eloquent tongue,—what fraternal sympathy or courtesy does he have from the honoured rector of St. Paul's? From Bishop EASTBURN he of course gets nothing but rudeness, both official and personal. But what does he receive from those who, in the case of Dr. CROSWELL, stood coldly aloof, and suffered "the bond of personal and Christian kindness to *wear* itself into their hearts?" as if a brother must be held off, till he can *wear* himself into the place of a brother! Must the instance of kind words spoken too late to help any one but the speaker himself stand over for repetition in this case? To praise virtue when dead, is at best but a poor return for having neglected it while living.

A SUMMER BLOSSOM.

The Rev. WM. H. LEWIS, D.D., certainly *is* a plant of most rare and remarkable fecundity for this latitude,—one of perennial and most variable flowerage,—almost tropical indeed, if not quite; insomuch that we may fitly apply to him the words originally spoken of that very distinguished lady, CLEOPATRA, sometime QUEEN of Egypt:

> "Age cannot wither her, nor custom stale
> Her infinite variety."

Our readers, we presume, have not forgotten how he exfoliated into an Autumnal Blossom last fall,—a blossom so voluptuous and fragrant that "all the perfumes of Arabia could not sweeten" it. It now appears that he is equally capable of flowerage at other seasons. His whole soul has just shot forth into a Summer Blossom, so surpassingly large and rich as to suffice for a nosegay of itself. One would suppose that the effort to spit forth such a treasure of beauty and sweetness at the top must well nigh have pulled the plant up by the roots. It laughed out upon the world last week from the *hortus siccus* of a New York contemporary. We subjoin it.

Two words more, however, first. From the letters which Dr. LEWIS has recently published, we could not but hope and believe that he had regretted and retracted that most mean and wicked pamphlet which he put forth last fall. It was this hope and belief, we confess, that prompted the remarks which we made a few weeks ago in connection with an extract from one of his recent letters. Since the making of those remarks, we have been told that he still continues to circulate that pamphlet. If it be true that he yet stands to certain points urged in that performance, as we have been told he does, and as what we now subjoin seems to intimate he does, then we have but to say, that in our judgment he is not entitled to the confidence or the respect of any Churchman whatsoever, High or Low, nor indeed of any gentleman.

In this his last Bull Dr. LEWIS speaks all along as if the offensive allusions, which lately appeared in our columns, to his celebrated Encyclical of last fall were made by ourselves. He probably knows that those allusions were from a correspondent; and that all papers like *The Churchman* have to let many things be said by correspondents, which they would not themselves say, nor stand responsible for. He is also aware, no doubt, that we have said nothing of him lately, but what was both kindly meant and kindly spoken. For ourselves, we did not at the time approve of those allusions: we were disposed to let by-gones be by-gones, and to say nothing but what might tend to heal whatever breach there may have been between Dr. LEWIS and our readers. We say this not as now disclaiming anything that was said by our correspondent; for it now appears that in our "charitable hope" we were mistaken, and that Dr. LEWIS deserves anything but kindly and honourable mention from us. In other words, Dr. LEWIS now puts us to the reluctant confession that our correspondent was entirely right, and that we had framed to ourselves nothing but "deceiving promises" respecting him. Concerning which, we have but to say, it is he that has done it, and not we. Such being the true state of the case between him and us, his way of speaking in the present Bull reminds us of a certain imaginary personage, whom many of our readers will at once identify, when we say that for a clergyman thus "to babble and talk is most tolerable, and not to be endured": 'tis "flat burglary as ever was committed."

In conclusion, we recommend to Dr. LEWIS, and we ask nothing for the recommendation, that he commit to memory the part of that celebrated constable, DOGBERRY. He will find it in SHAKESPEARE's *Much Ado about Nothing*, *passim*, but especially at the close of Act iv. When he shall have got it well committed, we shall take pleasure in hearing him rehearse it.

Here is the Summer Blossom. Let the reader smell of it thoroughly, and then say if it be not redolent with the breath of June:

> I had hoped that the explanation of my position in regard to the Sunday-School Union, recently published

in the *Protestant Churchman*, would have proved satisfactory to all, as public and private testimonials show that it has to many; but, as some still cavil, I am glad that my excellent brother of Virginia, signing himself Frater, has undertaken the work he proposes: I am sure he will do it in a Christian spirit, and it will give me an opportunity of adding some words which I trust will be conducive to the cause of truth and peace. Let us have a full and friendly discussion of these matters, and GOD defend the right.

I find that *The Churchman*, in a recent number, charges me with inconsistency, but yet, upon the whole, is so pleased with my former letters, that it promises me absolution for certain past offences, on condition of repentance and atonement. That paper, whose course for long years, has been one of violence and bitterness, and which has not hesitated to speak of bishops and all others that may have incurred its displeasure, with severity almost unequalled by secular prints,—that paper of which the venerated MILNOR once said to me that he always locked it up in his study table until after Sunday, lest it should disturb him in his devotions, and of which the Rev. Editor of the American reprint of the Oxford Tracts remarked, "that he seldom looked into it except to see what tree its editor was drawing by the top the wrong way to make a dust,"—that paper which, according to the statement of Bishop McILVAINE, does not, in the opinion of our own bishop, truly represent the Churchmanship of the Diocese, and which has to resort for readers to a show case in our streets for its weekly issues, and to gratuitous circulation among the parishioners of evangelical clergymen,—that paper which has created a necessity for the *Protestant Churchman*, and may be called its father, though neither will rejoice in the relationship, and indeed which may be looked upon as the chief author of all the strife that has disturbed our Diocese, and the Church at large, for years past,—that paper, with which its warmest admirers have always coupled expressions of regret for its severity with commendation of its ability,—that paper, which some time ago poured upon me torrents of vulgar abuse that might have disturbed me, if I had not known that many excellent men have throve well under its maledictions, and remembered the old adage concerning curses and chickens,—that paper, Messrs. Editors, that meek and peace-loving *Churchman*, calls me to repentance for an incendiary publication, but promises me pardon if I will stop its circulation! And what is the point of the tract which it is so much abhors? It is the maintenance of that principle which *The Churchman* itself once advocated, and which no sound member of the Church ever can dispute, that individual innovations upon our doctrines and usages, are to be frowned upon. As to the mode of doing it, by withholding supplies from Romanizing teachers, would *The Churchman* itself object to such a process in the case of a SHIMEALL or an AYDELOTTE, or of one teaching Unitarianism in our pulpits? Or has it come to this, that when our forefathers went to the stake in opposition to Popery, our laity must not only listen to teachers like FORBES, and IVES, and STOUGHTON, but pay them liberally up to the last moment of their stay in a Church which they are whelming with ruin? The attempt, by a false issue in that article, to place me in opposition to such a man as Dr. TAYLOR, whom I would vote for to-day as my bishop were there a vacancy in our Episcopate, which may GOD long avert, is simply absurd, and will deceive no one. I have many sins to repent of, but I do not as yet see cause to regret that tract; and if any suppose that by my recent course in the Sunday-School Union I have gained in sympathy with Tractarianism, they will probably find their mistake. With the worst Tractarian indeed in the Church, I can readily unite in matters where we are agreed, and should find less difficulty in standing side by side with him, than with those of other names strongly tinctured with Unitarian tendencies. If others see any inconsistency in my position in being willing and glad to act with High Churchmen of the stamp of HOBART, and RAVENSCROFT, and DEHON, of BROWNELL, and CHASE, and HOPKINS, while I am opposed to the innovations of every incipient Ives and Forbes, they are welcome to the benefit of the discovery.

I regret, that a paper like the *Episcopal Recorder* should not see the injustice of admitting articles assailing me by name for my course in these matters, and yet take no notice of my reply to them. I regret, too, that a proposal, which, as I have good authority for knowing, was made during our last General Convention, by a bishop of the greatest influence in our Sunday-School Union, to another bishop most opposed to its publications, for a satisfactory revision of them, was not acceded to; for then these matters would have been in the hands of those whose position would have given them an influence which the present Committee of Revision cannot command. But we are going forward prayerfully and hopefully, and we do believe that by far the largest portion of our Church symphathise with us, and will sustain us in our work.

With thanks, Messrs. Editors, for your courtesy to my former articles, and asking admission for the present as preliminary to some reply I may have to make to my brother of Virginia, I await his remarks, with the strong assurance that they will promote unity and peace in themselves, or by the answer they may call forth.

WM. H. LEWIS.

THOUGHTS ON CURRENT EVENTS.

The remark of the London *Guardian*, to which we alluded in our last, that the British administration was strong enough to govern, but not strong enough to legislate, continues to receive further illustrations. The Chancellor of the Exchequer continues to carry all his financial measures, and, in most instances, by very large majorities. But the government has been defeated, by a majority of four, on Lord JOHN RUSSELL's bill for changing the oaths taken by members of Parliament on taking their seats. The oaths at present include, we believe, an oath of allegiance to the reigning sovereign, to which nobody objects, an oath of abjuration, denying the claims of the descendants of JAMES II. to the Crown, and that which is called an oath of supremacy. In lieu of the last, which is now only required of Protestants, Romanists take a promissory oath, not to use the powers with which they have been invested to the injury of the Established Church. The whole are declared to be taken upon "the true faith of a Christian," a form which practically excludes Jews, as well as the Braminical, Buddhist, and Mohammedan subjects of Queen VICTORIA, from seats in Parliament. The real object of Lord JOHN RUSSELL's bill is, to get rid of this difficulty so far as concerns the Jews.

With respect to the oaths themselves, no one objects to the oath of allegiance. The oath of abjuration is confined, as we believe, to the descendants of the person once called the pretended Prince of WALES and afterwards the Pretender by his enemies, and JAMES III. of England and IX. of Scotland by his adherents. In that case, it has become a simple absurdity, for there are no such persons in existence. Should it even extend to all the descendants of CHARLES I., it is hardly necessary to continue it, as, although there are such persons, they make no pretensions to the Crown, and nobody feels or professes any attachment to them. The special oath taken by Romanist members is not valued by any one; because, for whatever reason or by whatever sophistry the course of those who have taken it is justified to their consciences, it is notorious that few or none of those who have taken it pay the least regard to its restraints. Some of them, indeed, act as if they had sworn precisely the reverse. Perhaps they have done so, and having thus made the prescribed oath an unlawful one for them, venture to take it with a determination to disregard its sanctions.

The other oath, that which is improperly called the oath of supremacy, is very different from the proper oath of supremacy, which is only required to be taken by the clergy of the Church of England; it is a mere abjuration of the power of the Pope. It really asserts a falsehood; since it asserts that the Pope has not and ought not to have any authority in the Queen's dominions. If this can be construed to mean that he has not such authority, by the Divine right, under which he claims all his authority, it would certainly be true. But it is false that he has not such authority, because it is well known that he actually exercises it. It is false that he ought not, if the law of England be the rule; for that law recognizes a certain degree of authority in the Pope, over those British subjects who are willing to submit to it, because they believe in its Divine origin.

The provisions of the bill, if we understand it rightly, are that all these oaths, except the oath of allegiance, shall be abolished, and that that shall be administered, as it is on other occasions, in the manner most binding on the conscience of the juror, and without any mention of the true faith of a Christian. The only practical effect will be to admit two or three Jews into the House of Commons, where they will not have the power of carrying or materially obstructing any measure, or even of deciding any balance of parties. Practical objection there is really none. The theoretical objection is, that it unchristianizes a body in which the two SHAFTSBURIES of the nineteenth century, BOLINBROKE and GIBBON, have sat. The theoretical advantage is, that it brings out more distinctly the unfitness of Parliament for its usurped position of the legislature of the Church of England.

The House of Commons has heretofore been in favour of the measure; but the Derbyites raised their favourite cry of "Tractarianism." That dreadful "Tractarian," Lord JOHN RUSSELL, who fancies himself, and truly too, the bitter enemy of all "Tractarianism," and who is, every one knows, an impersonation of Radicalism, had conspired with others of the same sort, and with the High Churchman GLADSTONE, and HERBERT, to undermine the QUEEN's Supremacy. What that Supremacy is nobody knows; except that it is the bulwark of Erastianism, and not the less valuable for that purpose, because it cannot be defined. Moreover, the bill does not touch the question of the Supremacy of the QUEEN, but only that of the Pope. No matter, it is all "Tractarianism;" so the pet measure of Lord JOHN RUSSELL was defeated as "Tractarian." Who will be suspected of "Tractarianism" next? Probably the editor of the *Record*.

The Committee of the Whole have been again occupied upon the bill for the Reform of the University of Oxford. There was a good deal of debate, but no important change was made, and none without the consent of Mr. GLADSTONE, who seems now to be openly in charge of the measure. He was able to sustain, by a large majority, the clause which permitted the Congregation to debate in English, and to defeat, without a division, an amendment which gave the same liberty to the Convocation. It is remarkable that he used the same unsound arguments against one of these proposals which his adversaries used against the other. The solution of the difficulty is to be found either in the dislike of Englishmen to making unnecessary changes; or more probably in the secret determination of the Cabinet, that the Congregation, or residents, shall be the real legislature of the University, while Convocation will have only a veto, absolute in theory, but which, like other absolute vetoes, will have no particular existence.

The bill for pulling down churches and uniting livings in ancient cities, has passed the House of Lords. We fear that both it and its sister measure for legalizing pew rents will become laws. To us they seem fatal measures; and we are only deterred from expressing ourselves more strongly, because we suppose that the Bishop of LONDON, who advocates them both, must be in a far better position to judge of them than ourselves. The mention of pews reminds us that we have recently seen in an English paper an account of a new church, in which one half of the building is occupied by pews, and the other half left free. The division is made by a straight east and west line, so as to divide the good and bad seats equally between the two classes. When shall we see a church edifice so arranged in *democratic* America.

Sir WILLIAM MAY has brought forward his annual bill for the simple abolition of church-rates. Lord JOHN RUSSELL, on the part of the government, declared his determination to oppose such a sweeping measure, but intimated a willingness to relieve Dissenters from the burden. If this can be accompanied by an exclusion of Dissenters from vestries and Church offices, it will be a boon to the Church.

The newspapers contain most gratifying accounts of the success of Commodore PERRY in his mission to Japan. There appear to be strong reasons for believing that that remarkable part of the world will speedily be opened to American commerce. That such an event will be advantageous to us, we suppose that nobody doubts; but the advantages will be very much greater to the Japanese.

The most gratifying fact in connection with this expedition which we have yet learned, was the admission of a marine to the rites of Christian burial upon Japanese soil. We feel gratification as an American that it was in favour of the American flag that the religious jealousy of the persecuting Japanese was first relaxed. We feel a gratification as a Churchman that the first Christian rite celebrated after an interval of ages, upon Japanese soil, was in the words of our Book of Common Prayer. These agreeable feelings are not diminished by the reflection that the deceased was not a native of our country, nor, probably, a member of our Church. It incidentally appears that he was an Irish man, and therefore probably a Romanist. The transaction, then, presents the spectacle of a Romanist receiving at the hands of American Protestants, what they at least regard as full Christian burial, on the soil of a Pagan nation, hitherto the most bigotted and persecuting in the world, and specially malicious against Romanism. Yet had the Commodore, whose influence procured the permission to perform the rite, or the clergyman who actually performed, died in a country in which Romanism held absolute sway, he would have been buried "with the burial of an ass."

This may serve to illustrate the propriety of General CASS' movement for securing the liberty of worship, and of Christian burial for American citizens in foreign countries. For this movement Mr. CASS is entitled to the gratitude of the nation and of the world, and it is to be hoped that he will not desist until he shall have established a more practical title to that gratitude by the success of his movement.

In the meantime, he has got into a singular controversy with Bishop HUGHES, of New York, in which that prelate, in pursuance of the constant policy of the Romish clergy, has sheltered himself behind a fallacy. He ridicules General CASS for attaching so much importance to the burial of Protestants in consecrated ground in Romish countries, while they attach none to it in Protestant countries. Now it is certain that the ceremony technically called the consecration of a burial ground is not in use among any Protestants but those of the Anglican communion. In the Church of England, however, it is scrupulously observed, and although not enforced, nor often used, in our Church, it is still occasionally performed. It is true, moreover, that Protestants of any description have not so much indifference to a formal consecration as is generally believed, or as they affect. This is proved by the fact that the public cemeteries, which have grown into fashion of late years, and which, although not the property of any Protestant sect, are governed by the public opinion of Protestantism, are generally subjected to a religious or *quasi*-religious ceremony, which is called dedication. But what General CASS meant by consecrated ground did not relate to ground which had undergone a ceremonial consecration, an idea to which the mind of that senator has perhaps never adverted. He meant land set apart for burial purposes, and consecrated by the use of the religious ceremonies with which almost all Protestants now connect the fact of sepulture. General CASS meant Christian burial, accompanied by prayer, and, it may be, by praise and religious exhortation, in a place set apart for the performance of such religious exercises. This is perhaps the only consecration of which the distinguished statesman has any conception. Bishop HUGHES makes him attach importance to a ceremony, of which, since he probably neither reads much theology or converses much with theologians, it is quite possible that he has never heard.

The incidental mention of the Church of England reminds us of some remarks touching her and her American daughter which were made in the debate which grew out of Mr. CASS' proposal. It was intimated that the Anglican communion, or some of its ministers, deny Christian burial to unbaptized persons. The truth is that the Church directs that her ministers shall not read her burial service over the graves of such persons. Now it has never been made a subject of complaint that Romish priests will not bury, with the rites of their Church, those who are not her members. Mr. CASS only demands that Protestants, whether clerical or lay, shall be permitted to perform the rites of sepulture themselves, in their own way, in places not consecrated according to the Roman rite. The Church of Rome, wherever she can, prohibits this. The Anglican communion even permits the burial of those who are not members of her body in her burial grounds, with her rites, by her ministers, if only they have been baptized. Even as to the last, her clergy do not inquire how the fact is, but obey the rubric by not reading the burial service when they happen to know the fact that the deceased died unbaptized. Some of them will frame another service, which they will use, others will not object to persons not bound by the rubric adopting any sepulchral rite which they may prefer, while none have either the right or the wish to prevent a burial by any person, with any rite, beyond the limits of the churchyard.

H. D. E.

College of St. James, June 15, 1854.

THE CHURCH ABROAD.

England.—Among the Resolutions which were adopted by the *Society for the Propagation of the Gospel*, on the recommendation of the Deputation of that Society which was in conference with our American Board of Missions in this city last autumn, there was one to the following effect:

That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians for an increase of labourers in the LORD's vineyard, and for the blessing of GOD on all who are engaged in the work of propagating the Gospel in foreign lands; and that it be humbly submitted to his Grace the President, that suitable forms of prayer, drawn up under his sanction, and adapted for families, schools, and missionary meetings, woul , it is believed, be extensively used both in this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

In pursuance of this Resolution two forms of prayer have been published under the sanction of the Archbishop of CANTERBURY; one "For an Increase of Labourers in the LORD's Vineyard," and another "For a Blessing on Missionaries and their Labours." They may, perhaps, meet a similar want so strongly urged, it will be remembered, upon our own General Convention at the same time. An invincible repugnance to any action which touched the integrity of the Prayer-Book, or impeached its completeness, defeated the attempt in our own Church; but if the following Forms be found to answer our wants, they might receive the sanction and recommendation of our own Bishops, and become another bond of union with our transatlantic Mother:

For an Increase of Labourers in the LORD*'s Vineyard.*

Almighty GOD, who by Thy Son JESUS CHRIST, didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature; grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly FATHER, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through JESUS CHRIST our LORD. Amen.

For a Blessing on Missionaries and their Labours.

O most merciful SAVIOUR and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favour; and send Thy Holy Spirit to guide them into all Truth. O LORD, let Thy ministers be clothed with righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O LORD, for Thy mercy's sake; and grant that all who are called by Thy Name may be one in Thee, and may abound more and more in prayers and in free-will offerings, for the extension of Thy kingdom throughout the world, to Thy honour and glory, who livest and reignest with the FATHER and the HOLY GHOST, ever one GOD, world without end. Amen.

IT IS ANNOUNCED that the Right Reverend Lord AUCKLAND, Bishop of Sodor and Man, has been selected to succeed the late Bishop of BATH and WELLS. The new Bishop is the youngest son of WILLIAM, first Lord Auckland, the eminent diplomatist, by ELEANOR, daughter of Sir GILBERT ELLIOT, Bart., and sister of GILBERT, first Earl of Minto. He was born in 1799; was educated at Magdalen College, Cambridge; and was for many years vicar of Battersea. In 1847 he was appointed to the Bishopric of Sodor and Man, and makes the fourth Bishop now on the bench translated from that diocese, the others being the Bishops of ROCHESTER, WORCESTER, and ST. ASAPH's.

THE BISHOP OF NEW ZEALAND was to preach the sermon at the anniversary meeting of the Societies for Promoting Christian Knowledge and Propagation of the Gospel in Foreign Parts, to take place at Winchester on the 8th inst.

BY AN ACT passed recently, the commission for building new churches is to be continued to the 20th of July, 1856, unless her Majesty shall think fit sooner to revoke it.

A SILLY RUMOUR has been vented that the Venerable Archdeacon DENISON, of Taunton, had resigned his archdeaconry, and has drawn the following public letter from the gentleman:

Will you allow me to state that I have not resigned, and that I do not mean to resign, either at the present, or at any future time, the preferment and the office which I hold in the Church of England. I am, &c., GEORGE A. DENISON,
East Brent, May 22. Archdeacon of Taunton.

JUDGMENT has been pronounced in the case of St. Paul's, Knightsbridge, annulling the election upon which Mr. WESTERTON claimed to be admitted to the office of churchwarden in opposition to Mr. DAVIDSON, and ordering a new election. By Mr. DAVIDSON's statement it appears that Mr. WESTERTON and Mr. DAVIDSON having been proposed by certain resident householders, a show of hands was taken, but the chairman being unable to decide in whose favour there was a majority, a poll was demanded, but no hour was fixed for closing it. The chairman entered the votes, and it was said that, through inadvertence and mistake, he recorded the votes of several persons who were not duly qualified to vote. The poll was closed at seven o'clock, P. M., when there were several properly-qualified voters present who were desirous of voting, and demanded permission so to do, but were refused by the chairman, who dissolved the meeting. When the case was called on, Mr. WESTERTON did not appear, either by counsel or in person; and in delivering judgment Dr. R. J. PHILLIMORE said:

It was clear to him that it was not competent to the incumbent, with or without the consent of Mr. WESTERTON, to deprive the electors of their right to vote at the poll, and he must therefore direct the parish to proceed to another election as soon as might be after regular notice. He had been pressed by the learned counsel for Mr. DAVIDSON to condemn Mr. WESTERTON in the costs of this proceeding, but he (Dr. PHILLIMORE) certainly would not accompany his sentence by any such order, because he thought it clear that this misfortune—for such he must consider this kind of parochial disputes—was in a great measure owing to the incumbent's misapprehension of his duty as a chairman. He had no authority to enter into any agreement with Mr. WESTERTON, whereby the electors were to be deprived of their right to record their votes. He ought not to have excluded them, and his conduct in doing so had led to the suit.

Montreal.—The Rev. CHARLES BANCROFT, of Montreal, whom some of our readers will remember as a late visitor to us in behalf of a good cause, has sent us the following, requesting us to publish it; which of course we do most willingly:

"Extract from minutes of meeting of the Corresponding Committee of the Colonial Church and School Society, held at Montreal on the 7th June, 1824; the Lord Bishop of MONTREAL in the chair:

"'A letter from the Rev. CHARLES BANCROFT was read, containing a statement of the result of his late visit to the United States, and he paid over to the Treasurer the sum of nine hundred and fifty-four dollars and fifty cents, and also handed in a list of subscriptions promised in the course of the year, amounting to two hundred dollars.

"'It was then moved by W. H. ROBINSON, Esq., Commissary General, and seconded by Colonel WILGRESS, that the thanks of the Committee be presented to the Rev. CHARLES BANCROFT for the great and successful exertions he has made in order to accomplish the object of his mission; and the Committee also wish to express their gratitude to those kind friends in New York and Brooklyn who have so liberally contributed to the funds of the Society.

"'WM. BOND, Sec'y. Cor. Com.

"'*Montreal*, June 9th, 1854.'"

THE WORLD ABROAD.

England.—The few items of news which our latest arrival has brought us will not be found of much interest. The war yet stays its iron hand, and has cost the world but little bloodshed. The proceedings in Parliament have been destitute of interest. There is a prospect of some changes in the Cabinet, growing out of a determination to appoint a special Minister at War. Lord PALMERSTON is most prominently mentioned and his appointment would cause some important changes in the Government. A subscription has been raised from the working classes for a gold chronometer to be presented to Capt. INGRAHAM in admiration of his conduct in the KOSZTA affair.

Sir PEREGRINE MAITLAND, formerly Lieutenant Governor of Upper Canada, and of Nova Scotia, is dead.

Sir JAMES GRAHAM stated in the House of Commons that an Anglo-French squadron has sailed for the White Sea, but without any present aggressive purpose.

The exploit of the British ships *Arrogant* and *Hecla* in cutting out a merchant ship from under the guns of the Port of Ecknass is detailed in the English papers in terms of great grandiloquence.

Russia and Turkey.—Instead of the movements of armies, sanguinary battles, brilliant exploits, and momentous victories, our war news, if such it may be called, is made up of speculation upon the tricky and fluctuating dispositions of the Powers involved in the contest, the pertinacious attempts or seeming attempts, of the Vienna conference to throw the mantle of peace over the whole difficulty, and the gunnery practice of fleets that have no more important use for their gunpowder than to cannonade imaginary fortresses.

Two venturous ships of the English Baltic fleet have contrived to distinguish themselves by sailing up a narrow river to Fort Ecknass and carrying off a merchantman from under its guns.

Silistria still held out and would possibly do so until relieved by OMER PASHA, who, it is stated, was on his way thither with 90,000 men.——Kaleh and Poti, on the Circassian coast, have surrendered to Anglo-French ships.——The independence of Georgia has been proclaimed, and the banished Princes will be recalled.——The Turkish, French, and English chief commanders are in close conclave, arranging the plan of the campaign and reviewing the forces.

Eight thousand French troops have disembarked at the Pirarus after having taken possession of the Greek ships of war. King OTHO has proclaimed neutrality and abides by the Anglo-French *ultimatum*, having accomplished a complete change of ministry.

There are now 50,000 French troops at Gallipoli.

The Bey of Tunis has determined to aid the Sultan with 10,000 infantry, 400 cavalry, and two batteries of artillery, under the command of General REDSCHID.

For The Churchman.

THE GENERAL THEOLOGICAL SEMINARY.

MR. EDITOR: The Alumni of this institution are to meet on the next Tuesday night, and the "commencement" is to take place on the following Thursday morning. A word or two as to the proceedings of both. It is a fact that some of our clergy, particularly the elder, disapprove of the chanting of the psalter in the celebration of divine service; they deem it unrubrical. Among those who are of this opinion is the oldest professor in the Seminary, who never, I am told, permits the psalter to be chanted in the chapel services, when it is his office to conduct them. The practice has been introduced *within a very few years*. Usage, therefore, which is next to law, was against it from the year 1789; and that usage is now almost universal. At the last annual meeting of the Alumni, a member was asked to take part in the service, (which was held in the chapel,) who was known to be opposed to the chanting of the daily psalter; and lo! the psalter, by the direction of the Committee of Arrangements, *was* chanted. One of the psalms then sung "with melody in the heart to the LORD," was the 137th, which concludes thus: "O Daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee as thou hast served us! Blessed shall he be that taketh thy children, and throweth them against the stones!"* If they who, being "merry," (St. James v, 13,) sung these words from the depths of the soul, choose to apply them to *Her* whose seat is on the seven hills, they had a perfect right to do so, provided they held to the *lex talionis* of the law of MOSES. But they should not attempt, without ecclesiastical authority, to compel others to sing them for edification. At the *commencement* the psalter was also chanted.

The Alumni have, of late years, had a good deal to do with portraits; and at the last annual meeting an effort was made to *get up* a "memorial window" for some church or other in England, to commemorate the virtues of the learned Bishop PEARSON. This would be well enough if the Association were rich, and their CONSTITUTION allowed them to appropriate funds from the *treasury* to purchase portraits and erect magnificent windows; but so long as the resolution, of many years' standing, to raise $25,000 for a professorship, remains unacted upon, and so long as the publication of the Annual Sermon and the Annual Essay remains *suspended for want of funds*, the leading Alumni would do better, I am persuaded, to consider their ways and give portraits and windows the go-by for a season. The members who are well supported would lose nothing by the operation; they whose pecuniary means are small would have more confidence in the management of the society; and the attendance at the meetings, instead of being extremely limited, would probably show that there was felt an interest in the Institution beyond that which *appears* once a year in the notices of the papers.

A LOOKER ON.

* Tate & Brady's version (I write from memory) is: "And dash their brains against the stones." What a pity that the General Convention of 1832 had not retained the whole of this version!

For The Churchman.

A QUESTIONABLE CASE.

The Canon "Of the Election of Bishops" (second of 1844) provides that "to entitle a diocese to the choice of a Bishop, by the Convention thereof, there must be, at the time of such choice, and have been, during the year previous, at least six officiating Presbyters therein, regularly settled in a parish or church, and qualified to vote for a Bishop; and six or more parishes represented in the Convention electing." And the second section proceeds as follows: "A minister is settled for all purposes, here or elsewhere mentioned in these Canons, who has been engaged permanently by any parish, according to the rules of said Diocese, or for any term not less than one year."

The public papers inform us that the Rev. HENRY W. LEE, D.D., of Rochester, has been elected Bishop of IOWA. Now comes the question, *Was the Diocese of Iowa canonically qualified to elect a Bishop?*

Let us inquire in detail. There are ten clergymen belonging to the Diocese of Iowa.

1. Was the Rev. WILLIAM ADDERLEY qualified to vote for a Bishop?
2. Was the Rev. JOHN BATCHELDER qualified to vote for a Bishop?
3. Was the Rev. G. DENNISON qualified to vote for a Bishop?
4. Was the Rev. F. R. HAFF qualified to vote for a Bishop?
5. Was the Rev. C. C. TOWNSEND qualified to vote for a Bishop?
6. Was the Rev. J. KEELER qualified to vote for a Bishop?

These questions are addressed to the Rt. Rev. the Bishop in charge of the Diocese of Iowa. If he answers them, as it is believed he must, in the negative, then the question is, *has the Rev. Dr.* LEE *been canonically elected Bishop of Iowa?*

If these six were disqualified, there were but four clergymen authorised to vote at the election of a Bishop; could these four elect a Bishop, under the Canon?

Has not one of these four protested against the whole proceeding, as uncanonical?

Has not another of these four declared his decided opposition?

Can two Presbyters elect a Bishop, under the Canon?

Is there one self-supporting parish in the Diocese of Iowa?

Has any Evangelical Society pledged the support of a Bishop, *if one should be elected whom they approve?*

ERRATUM.—For *overthrow* in the last paragraph of "R. B. C."'s communication, in this paper, read *overflow*.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3–1y–5

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je24–1y LIGHT, NEWTON & BRADBURYS.

FIRST CLASS RESIDENT GOVERNESS, OR HEAD MUSIC TEACHER IN A FIRST CLASS INSTITUTE.—An English Lady, experienced in teaching Music, Singing, French, and a thorough course of English study, desires either of the above *appointments*. She is a proficient on the pianoforte, a superior vocalist, and speaks the French language fluently; is a member of the Episcopal Church. References exchanged. Liberal terms expected. Please address, Miss C. E. L., Union Square Post Office, New York.

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style and excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10–1y–5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry Gold and Silver Spectacles, No. 158 Bowery, five doors above Broome street, New York.
Watches of every description carefully repaired. je10–1y–5

JAMES, HATTER, ST. NICHOLAS HOTEL, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3–6m–5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27–1y–5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27–1y–5

MARBLE WORKS.—S. KLABER, 160 Alllen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27–1y–5

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6–1y–5

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Druggets,
Table and Piano Covers, &c.
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G. F. PETERSON.
G. S. HUMPHREY. ap29–1y–5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27–1y–5

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

COUNTRY BOARD FOR BOYS.—A few lads can board with us during July and August, at our summer residence in Bristol, R. I. The house being within a hundred feet of the shore, healthful aquatic sports can be conveniently enjoyed. Circulars at Stanford & Sword's; at Lockwood's; and at this office.
WM. B. STOUGHTON, } Principals of Church Schools,
je17–8t Rev. G. N. SLEIGHT, } 48 7th Av., cor. 14th st., N. Y.

BOARD IN THE COUNTRY.—Ten or twelve persons can be accommodated with very pleasant board, at Milton, Ulster county. The house is a very little way from the landing. The *Alida* stops every day, down and up. Apply to Mr. BENJAMIN TOWNSEND, Milton, Ulster county, N. Y. je10–4t

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER 79 Bowery, between Hester and Walker streets, New York. ap1–9m

LITERATURE.

History of the French Protestant Refugees, from the Revocation of the Edict of Nantes to our own days. By M. Charles Weiss. Translated from the French by Henry William Herbert, with an American appendix, by a descendant of the Huguenots. 2 vols. Stringer & Townsend.

The value of this work consists in its clear statement of the facts connected with the emigration of the great body of the Huguenots from France, about the time of the Revocation of the Edict of Nantes, in 1685, and their civil, industrial and political establishment in other countries. It is a book which furnishes abundant materials for sober thinking on national traits of character, and above all on the energy which may be infused into a light-hearted people by the thorough acceptance of the principles of the reformed faith.

The Huguenots were the heroes of public and domestic life. Though belonging to a nation whose momentary enthusiasm is supposed to be much stronger than its endurance, they showed no lack of either. If battles were to be fought, they fought them; if persecutions offered, they bore them; pride, fortune, were relinquished for exile, and honest industry and frugality took the place of wealth and luxury. M. Weiss traces these qualities, in instances almost numberless, among the exiles in Germany, in Holland, Switzerland, Denmark, Sweden, Russia, England and America. They everywhere carried the virtues and refinements of their country with them, and compensated for the hospitality which they received by the skill and industry which they introduced. In our own land, their history is of particular importance, for they came not to be absorbed or struggle ineffectually for national life in a thickly-settled country, under a government thoroughly established, but to influence and modify that government itself. Among the patriots and early founders of our several States, the Huguenots were prominent. They were in New England and in South Carolina, in New York and Virginia. Among the leading men of the Revolution whom their families furnished, were Laurens, Jay, Marion, Boudinot and Freneau.

The history of this race in America has yet to be written. That it will be written, and worthily, we have no doubt. Whenever the subject comes up, as it does occasionally, in the newspapers and reviews, it is with a growing sense of its importance. New materials will be brought to light, and will assume a higher relative character, as they are presented to the historic mind with the magnifying effects of time, and the contrast of those old and good modes of life to the present.

An interesting publication on this subject, of which the first edition was issued some years since, with an introduction by the Rev. Dr. Hawks, appeared in an enlarged form last year, from the press of Putnam,—*The Memoirs of a Huguenot family: translated and compiled from the original autobiography of the Rev. James Fontaine, by Ann Maury.* This consists of the autobiography of James Fontaine, the original emigrant of the family, a man of courage and character, who left France for England in 1685, after encountering various difficulties and vicissitudes of the persecution in his own country, and supported himself and family as a shopkeeper and manufacturer of worsteds at Taunton. He had received ordination from a Protestant Synod at that place, and next went to Ireland, to take charge of a congregation at Cork. With the industry and readiness for new occupations characteristic of the Huguenot emigrants, he subsequently engaged in the fishing business, at Bear Haven, where he was made a magistrate, and defended his house valiantly when it was attacked by the crew of a French privateer. A second defence was as resolute, though less successful. He established himself at Dublin, where he kept a large school. His son John became a British officer, and embarked for a tour of observation in America in 1714, which led to his settlement in Virginia. He wrote a valuable diary of his travels. This introduction led other members of the family across the Atlantic. Peter came to Virginia in 1716. He was a clergyman, and has left some letters of interest touching the domestic life and civilization of Virginia in the middle of the eighteenth century. The Rev. James Maury, another member of this family, whose grandfather was the old Huguenot, was also settled in Virginia, and a number of his letters are published in this volume, all valuable as pictures of the times, and as materials for the living development of American history. But the most characteristic passages of this volume are in the simple narrative of old James Fontaine, whose unaffected courage and undoubting reliance on Providence show of what stuff the Huguenot was made. This and many similar revelations of the better life of the French should teach us a higher respect for that nation than has been often expressed. The public opinion, for the last generation, derived from the excesses of the Revolution of 1789, and coloured by English hostilities growing out of their war with France, has doubted whether any good thing could exist in the land. France has been udged by the corrupted manners of Paris; though in that large city there is much unsuspected solid worth. England has never been a fair interpreter of the Continent. In the times of Huguenot persecution, when the recollection of their exile was not extinct, Hogarth was not restrained from ridicule of their manners and religious services. His congregation, issuing forth from the building in Hog Lane, in the plate of Noon, will be remembered, with its old French beau, who is satirized for his frivolity, while a plain old woman alongside of him is punished for her demureness, being represented in the act of picking his pocket. It is an admirable print, in composition and character; the parallel action going on of the scolding wife throwing her husband's dinner out of the window, and of the boy crying over the broken pie-dish;—all this is inimitable: but it is to be observed that the artist, contrary to his usual custom, does not relieve the main portion of his picture by those happy and virtuous faces which he introduces in his blackest scenes. The Huguenot company is either knavery, imbecility, or foppery.

What can show a finer tone of character than the opening of the Diary of James Fontaine:

Let our beginning be in the name of the Lord who made heaven and earth.

SEVENTY-EIGHTH PSALM.

Give ear, O my people, to my law: incline your ears to the words of my mouth.
I will open my mouth in a parable; I will utter dark sayings of old;
Which we have heard, and known, and our fathers have told us.
We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done.
For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children;
That the generation to come might know them, even the children which should be born, who should arise and declare them to their children;
That they might set their hope in God, and not forget the works of God, but keep His commandments. Amen.

I, James Fontaine, have commenced writing this history, for the use of all my children, on the twenty-sixth day of March, 1722; being sixty-four years old.

My dear Children—
Whenever I have related my own adventures to you, or given you details of the incidents that befell your ancestors, you have evinced so deep an interest in them, that I feel I ought not to neglect making a record of the past for your use; and I am determined to employ my leisure time in this way. I would fain hope that the pious examples of those from whom we are descended, may warm your hearts and influence your lives. I hope you will resolve to dedicate yourselves, wholly and unreservedly, to the service of that God whom they worshipped at the risk of their lives and that you, and those who come after you, will be steadfast in the profession of that pure reformed religion, for which they endured, with unshaken constancy, the most severe trials. You cannot fail to notice, in the course of their lives, the watchful hand of God's Providence, supporting and preserving them through hardship and suffering.

The whole narrative is carried out in this spirit, and contains the essence of volumes of the religious and social history of the times.

The American matter, both that embraced in M. Weiss' narrative, and that which has been added to it, is creditable to the industry of the parties engaged in this book. From M. Weiss' portion, we take the story of the imprisonment of

HENRY LAURENS.

In 1779, he was nominated minister plenipotentiary from the United States to Holland. The vessel in which he embarked, having been captured by a British ship, he was inhumanly imprisoned in the Tower of London. No one was admitted to visit him in his prison. He was forbidden to write letters, and to receive those that were addressed to him. He was then aged fifty-six years, and the gout and other infirmities subjected him to cruel sufferings. Confined in a narrow chamber, with no other company than the two guards who watched him night and day, and deprived of the privilege of conversing and reading, he received, at the end of one month of captivity, a letter conceived in these terms: "Their lordships inform you that, if you will engage yourself to serve the interests of England in her conflict with the colonies, you shall be set at liberty." He rejected that proposition, with the most lively indignation. It was insinuated to him, that, if he would write to the ministers, expressing repentance for his past conduct, he would be allowed to leave the Tower, and the city of London should be assigned to him as a prison. "I will never subscribe my name," he replied, "to my own infamy, and to the dishonour of my family." They hoped to break his indomitable courage, by leaving him in ignorance of the victories of the insurgents in the northern provinces, while he was allowed to obtain the American newspapers, which announced the success of the British army in South Carolina, the taking of Charleston, and the order given by the victor to sequestrate his property, and that of the other rebels. His firmness did not forsake him for an instant. "Nothing," said he, "can move me." When, in 1781, Lieutenant Colonel John Laurens, his eldest son, was sent to France, on a mission from Congress to Louis XVI., the English minister called on his father to order him to leave the Court of Versailles, promising upon that condition to ameliorate the rigour of his captivity. "My son," replied he, "is of an age to take counsel of himself, and to follow the inspirations of his own will. If I were to write to him, in the terms which are commanded me, my words would not produce the slightest effect. He would conclude from them, that the solitary confinement of this prison had weakened my intellect. I know that he is a man of honour. He loves me tenderly, and would sacrifice his life to save mine; but he would not destroy his reputation to purchase my deliverance, and I approve of his conduct." A year had passed away, since he had fallen into the hands of the English, when he received an order to pay the jailors, charged with watching him, the sum of ninety-seven pounds six shillings sterling. "I will not pay my guards," he replied; "I shall be happy to escape from their care." Three weeks afterward, pens and paper were for the first time given him. The Secretaries of State counted upon his mediation to obtain a more prompt exchange of prisoners. He had no sooner satisfied their desire, than they again deprived him of all means of external correspondence.

Toward the close of the year 1781, the excess of moral tortures, which they had inflicted upon their victim, excited such general compassion, and so stirred up public opinion, that the executioners blushed at their cruelties, and resolved to break his chains. One difficulty alone still arrested them, that of finding a mode of deliverance which should preserve the honour of both parties intact. Laurens would not consent to a single act, by which he recognized himself as a British subject. The government, on its side, persisted in treating him as such, and in imputing to him the crime of high treason. When he was brought before the Court of the King's Bench, and the judge, addressing him according to the form prescribed by law, said to him: "The King, your sovereign master," he interrupted him immediately. "He is not," cried he, "my sovereign." He was set at liberty, under bail, after he had engaged to appear at Easter, before the same tribunal. At the approach of the term fixed, he was not acquitted of the charges brought against him, but he was required by Lord Shelbourne to repair to the continent, to contribute to the re-establishment of peace, between the two countries. Laurens was alarmed at the gratitude, which appeared to be expected for this act of tardy generosity. He had always considered himself as a prisoner of war, and in the fear of alienating his independence, he did not wish to contract the slightest obligation toward the English. "I cannot accept your gift," he replied to the ministers, "Congress formerly offered to exchange me against Lieutenant General Burgoyne; I have no doubt that, at present, it will consent to give you in my stead Lieutenant General Baron Cornwallis." He was set at liberty, without condition; but a rigorous imprisonment of more than fourteen months had destroyed his health. Long accustomed to the most active life, he never recovered from the forced repose in which he had languished. Nevertheless, he served his victorious country, a last time, when he was charged by Congress to make one of the commission, which was designed to negotiate peace with England. He repaired to Paris, and there signed, on the 30th November, 1782, conjointly with Benjamin Franklin, John Adams, and John Jay, the provisional articles of the memorable treaty, which assured independence to the thirteen provinces, and placed them in the rank of nations.

From the additions made to the work in New York, we glean a few local traits.

THE SETTLEMENT AT NEW PALTZ.

Devoted as the Huguenots ever had been to a pure faith, and the simple worship of the Almighty, one of their first objects at New Paltz was the erection of a church. It was built of logs, and afterwards gave place to a substantial stone building, finished with brick brought from Holland, and the place answered the double purpose of a church and fort. Its form was square, each of the three sides having a large window, and the fourth a large door, inclosed by a portico. The roof running to a point, in its centre was a little steeple, from which a horn was sounded for religious services. Within the last fifty years, several churches of this form could be seen in Ulster county. Their third house of worship was an excellent stone building, which served the Huguenots for 80 years, when it was demolished in 1839, and the present splendid edifice occupied the venerable spot, and was dedicated to the worship of Almighty God, Dec. 20, 1839. . . .

Petronella was once an admired name among the Huguenot ladies, and became almost extinct in Ulster. The last at the time was said to have been Petronella Hasbroque, a lady distinguished for remarkable traits of character. Judge Hasbrouck, of Kingston, the father of the former president of Rutgers College, was very anxious that his son would give this name to one of his daughters. In case of compliance, a handsome marriage portion was also promised; but the parents declined the offer, whether from a dislike to the name, or a belief that the property, at any rate, would be forthcoming some day, is not known. A granddaughter, however, of a second generation, named her first-born Petronella and thus gratified the laudable desire of her near kinsman, secured a handsome marriage portion for the heir, and preserved the much-admired name from oblivion—three important results certainly.

AT NEW ROCHELLE.

New Rochelle is situated near the shore of Long Island Sound, and the emigrants purchased of John Pell 6,000 acres of land. One venerable Huguenot, it is related, would go daily to the shore when, directing his eyes towards the direction where he supposed France was situated, would sing one of Marot's hymns, and send to heaven his early morning devotions. Others joined him in these praises of their God, and remembrances of their beloved native clime, from which they had been banished by the merciless fires of persecution. The Huguenots first occupied a small wooden church. The second was built of stone; and so anxious were all to contribute something towards its completion, that even females carried mortar in their aprons to complete the sacred undertaking. Queen Anne gave them the plate for this church. The Rev. Daniel Bondet was their first minister.

ON STATEN ISLAND.

The early history of some of those Richmond county Huguenots is almost the reality of romance. Henri de La Tourette fled from La Vendee after the revocation; and, to avoid suspicion, gave a large entertainment; and, whilst the guests were assembled, he suddenly left, with his wife, for the sea-coast. This was not far off, and which he reached, when he escaped on board a vessel bound for Charleston. The ship was either cast away upon the shores of Staten Island, or made a harbour in distress. A long list of respectable and pious descendants trace their origin to this source; and one of them now is pastor of a Dutch Reformed church not far from Richmond. The chateau of La Tourette is still standing in France, and a branch of the family exists there. Some years ago, one of the name visited this country for the purpose of obtaining the old family Bible, but he was unsuccessful, as the venerable and holy volume had been given long before to a refugee family in Germany.

To the tolerant measures of "Good Queen Anne," many of the Huguenots obtained a peaceful abode upon the shores of this island. In their escape from France, multitudes had been kindly received in England; and afterwards were offered, and accepted a home in the province of New-York. Like their brethren in Ulster, the descendants of the French Protestants on Staten Island sometimes occupy the same farms, which their pious ancestors obtained more than a century and half ago. The Disosways and Guions are well-known examples among this number. Few regions are blessed with more churches. The island is not more than 12 or 14 miles long, and about 3 wide, with a population numbering 17 or 18,000; still, it has nearly thirty evangelical congregations. It is worthy of notice, that most of the official and zealous members in these Christian churches are lineal branches of the French Protestants. Channing Moore, the former excellent Bishop of Virginia, once, and for a long time was pastor of the Episcopalian congregation here, and connected by marriage with an old Huguenot family. His son, a most faithful minister, succeeded him, and is still preaching the doctrines of the ever-blessed Reformation. That eloquent divine, the late Rev. Dr. Bedell, of Philadelphia, and the father of the Rev. gentleman of that name in New-York, was of the same origin on the maternal side, and a Staten-Islander by birth.

Of the original French Protestant churches in this country, only one congregation remains which supports a distinctive character,—the Huguenot church at Charleston. Even there the old edifice has been supplanted by a new building. The congregation employ a liturgy translated from two foreign editions at Neuchatel of 1737 and 1772. The burial service and several Prayers and Thanksgivings have been added from the Book of Common Prayer. A quaint and affectionate custom, showing a relic of the old simplicity of the early worshippers is mentioned by the writer of the American additions to this history, as existing in this church at Charleston. The old, worn, threadbare gown of an early Huguenot clergyman is preserved, and when worn by a stranger preaching there, is considered a peculiar mark of respect.

The other three French Protestant churches in South Carolina long since attached themselves to the Protestant Episcopal worship.

This translation of M. Weiss' book is executed by Mr. Henry W. Herbert, assisted by Mr. Philip Anthon. It is written with smoothness and skill, showing an acomplished hand.

Miss Leslie has issued (T. B. Peterson, Phila.) a new edition of her *Receipts for Cooking*. In a preface, we are told that many of these delicacies of invention, displayed in the resources of the practised cuisine, come from such opposite quarters as the negro population of the south and the well-known adepts of Paris. Miss Leslie pronounces the coloured race gifted by nature with a peculiar capability for the art. If so, it is a merciful dispensation, for they will never want friends and supporters in the world, while the stomach is as well taken care of as it is. While they can cook better than other people they will be fed themselves. Of the new receipts (why is the use of the old word recipe abandoned to medicine?) those relating to corn-meal preparations are the most important, as they furnish the means of both health and economy, to say nothing of the gratification of the palate which nobody short of a clay-eating savage would despise.

We have heard a great deal of the great price of provision, and of butcher's meat, which a journal of this city ingeniously remarked the other day had risen so high that very few people were able to reach it. Much of this might be avoided, the pocket replenished, and the stomach prepared for duty, by an occasional interchange with a vegetable diet. The preparations indicated on page 435 will meet these requisitions, and, as we hold it to be a constant duty of literature to be useful to the community, we shall not be above the example of *Poor Richard*, who used to publish such matters in his Almanac with the same benevolent intentions.

FARINA AND ITS PREPARATIONS.

Farina.—Farina is a very fine and delicate preparation made from the inner part of the grain of new wheat. It is exceedingly nutritious, and excellent, either for invalids or for persons in health. It is now much in use, and is to be had in packages of a pound or half a pound at the best grocers' and druggists', or in large quantities at No. 101 South Front street, Philadelphia; and at the manufactory, Croton Mills, 201 Cherry street, New York. It is highly recommended by physicians.

Farina Gruel.—Have some water boiling on the fire, and slowly sprinkle in sufficient farina to thicken it to the desired consistence. Continue the boiling twenty minutes afterwards. Sweeten it with loaf-sugar.

Farina Panada.—Soak the farina for several hours in milk Then drain it, and put it into a vessel that has a close lid. Set this vessel in a kettle of water, raising it on a trivet or something similar. Place it over the fire, and make it boil all round the outside of the inner vessel. This will cook the farina very nicely. Keep it boiling till it becomes a thick, smooth mass. When done, sweeten it with white sugar; and, if permitted, you may flavour it with a little nutmeg and white wine. Some fresh lemon peel may be boiled with it, to be removed when the farina is taken up.

Baked Farina Pudding.—Boil a quart of milk, gradually stirring into it, while boiling, a quarter of a pound of farina. Then take it up; and, while warm, mix into it a quarter of a pound of sugar; half a nutmeg grated; and a wine-glass of rose-water, or of white-wine, or half a glass of brandy. Then beat four eggs very light, and stir them gradually into the farina mixture. Bake it in a buttered, deep dish, and grate sugar over it when done.

Farina Flummery or Blancmange.—From a quart of rich milk take out a half-pint. Put the half-pint into a small saucepan, and add to it a handful of bitter almonds broken up; or a bunch of fresh peach-leaves; or a vanilla bean split and cut into pieces, and tied up in a bit of thin muslin. Having boiled the milk till it is very highly-flavoured, strain it, and add it to the pint and a half. Then set it over the fire in a porcelain or delf-lined vessel, and boil it well. When it has come to boil, begin to sprinkle in gradually a quarter of a pound (or four large heaping table-spoonfuls) of farina, stirring it well. Let it boil a quarter of an hour after all the farina is in. When done, remove it from the fire, and stir in (if you have used bitter almond or peach-leaf flavouring) a wine-glass of rose-water; add four large table-spoonfuls of powdered sugar. Put the flummery into a blancmange mould, set it on ice, and turn it out when wanted for dinner. Have ready to eat with it, a boiled custard, flavoured either with bitter almond or vanilla.

Another way.—Grate on a lump of sugar the yellow rind of a large lemon or orange, scraping it off with a tea-spoon as you proceed, and saving it on a saucer. Then mix it with a quarter of a pound of powdered loaf-sugar. Boil a quart of water, and when it has come to a boil, stir in alternately the sugar and four large heaping table-spoonfuls of farina. Let it boil a quarter of an hour longer. Then add the juice of the lemon or orange. Then put it into a mould and set it on ice to congeal. Eat with it boiled custard, flavoured with lemon or orange.

Another way.—Mix with a pint of water a pint of ripe currant-juice, strained through a sieve or bag, and well sweetened. In winter you may substitute the juice of stewed cranberries made very sweet. Boil the water and juice together. Then stir in gradually a quarter of a pound of farina, and boil it fifteen minutes longer. Transfer it to a mould, and set it on ice to congeal. Eat it with sweetened cream.

Farina Plum Pudding.—Having extracted the seeds from half a pound of the best raisins, cut them in half, and dredge them well with sifted flour, to prevent their clodding or sinking in the pudding. Pick, wash, and dry half a pound of Zante currants, and dredge them also with flour. Prepare a heaped tea-spoonful of powdered spice; nutmeg, mace, and cinnamon, mixed together. Boil three pints of milk, and while it is boiling, sprinkle in a half pound of farina. Next add the spice, and let it boil a quarter of an hour longer. Then take it up, and set it to cool. When it is lukewarm, stir in gradually, six well-beaten eggs, in turn with the raisins and currants; a large piece of fresh butter; and a small glass of brandy. You may add some slips of citron, dredged with flour. Stir the mixture very hard. Put it in a buttered pudding mould. Tie a double cloth tightly over the top, and place it in a pot of boiling water. Boil it three or four hours; and then turn it out on a dish. Eat it with wine-sauce; or with cold butter and sugar stirred together to a cream, and flavoured with nutmeg and lemon.

Talking of *Poor Richard*, Franklin in his own person has recorded his obligations to a vegetable diet in helping him on in the world. When he was apprenticed to his brother the printer, in Boston, he was boarded by him, we may be sure not very extravagantly. The ingenious Franklin was then on the look-out for a little money to purchase some books for his studies. He offered to his brother to board himself at half the price which was paid for him. The brother gladly consented, and Franklin saved half of that. When he got to Philadelphia, he proposed to Keimer, who made a ludicrous attempt at the experiment, a similar course; and Franklin, who was a bit of a cook, as every philosopher should be, and *vice versa*, made out a list of forty dishes with neither fish, flesh, nor fowl.

We have no disposition, however, to recommend an exclusive vegetable diet. The pudding is a very good thing—all the better for the roast beef before it.

Messrs. Harper have published an elaborate and practical volume on *Farm Implements and the Principles of their Construction and Use*, applying the principles of mechanics and natural philosophy generally to the ordinary practices of Agriculture by John J. Thomas. The work has grown out of the original essay on *The Science of Farm Forces*, published in 1850 in the Transactions of the New York State Agricultural Society. It is illustrated by two hundred engravings.

Messrs. Appleton have published *Farmingdale by Caroline Thomas*, an American story in the minute conversational school of the day.

Messrs. Harper have issued *The Dodd Family Abroad*, the last of Lever's always lively and agreeable sketches of life on the continent.

Messrs. Appleton publish the books which Dumas, the enterprising literateur who now undertakes to supply both hemispheres, is writing for this country. The *Foresters* is the first instalment, a sketchy and dramatic pathetic romance in the writer's gentler vein.

The re-opening of the *Mercantile Library Association* in their new rooms in Astor Place has been celebrated with spirit, by a general reception of the public, and by the special exercises at the Church of the Puritans, where addresses were delivered by Gov. Seymour, Mr. Brodhead and Charles King. The architectural arrangements of Mr. Renwick are efficient in the highest degree, particularly in the disposition of the books of the library about a central hall, which, in an apparently small space, with the greatest ease and convenience, furnishes shelf-room for one hundred and twenty thousand volumes. The reading room is also effectively placed, well lighted and well ventilated, with a broad convenient stairway leading to it. The lecture room has yet to be tried; but it will no doubt furnish good winter accommodations.

This library is now the fifth in size in the country, after an existence of thirty-four years. It numbers more than forty thousand volumes; being remarkably well supplied with the modern expensive English books of science, travel, history, &c.

The *Tribune* supplies us with the statistics of the Reading Room:

The Reading-Room is 65 feet broad and 95 feet long; it is lighted by ten large windows by day and 76 gas-burners at night. The ceiling, which is divided into richly stuccoed panels, is supported by 20 pillars of the Corinthian order. Upon the tables of this Room are 214 periodicals, as follows:

	American.	British.	French.	German.
37 Daily Journals	31	2	3	1
47 Weeklies	26	12	4	5
84 Monthly Magazines	39	37	5	3
46 Quarterlies	22	22	0	2
Total	118	73	12	11

In this room an Assistant Librarian is always in attendance to wait upon the readers. Should any work of reference be required it may be found upon the table, at the upper end of the room; and if any works from the Library should be wanted, the attendant has but to step to the signal pipe, give the order, and receive the required books in a few seconds, upon the shelves of a dumb waiter. Upon each side of the Reading-Room door are entrances to a private drawing-room, designed for the use of ladies, where they may write, converse, &c.

Upon the next floor above, we shall find the Library, class-rooms, and office of the Chief Librarian, Mr. Grant, and the private room of the Board of Directors.

The spirit of the Mercantile Library Association is much to be admired. It is a living institution. Its annual elections are matters of interest to its members. Its enterprise in assuming the responsibilities, based on well founded calculations, of this new establishment, is commendable. It shows too, good management in its lectures. It should be generally known that while its privileges are specially designed for clerks who are admitted at a very low rate, the public may share in all the advantages at a very moderate expense. Five dollars a year gives an admission to the well-stored reading room and will supply a family with the best new and old literature, both foreign and English.

GLEANINGS FROM FOREIGN EXCHANGES.

Gipsies in Turkey in Europe.—Few families, or tribes, of the human race, present more interesting and characteristic peculiarities to the notice of the ethnologist and philologist than do this tribe, the Gipsies; and of these there are a considerable number scattered throughout Turkey in Europe, particularly in various districts of the Albanian provinces, in that empire, where they are known by the name *Tshingaries*, evidently the same name, nationally modified, as that by which they are known in the Italian language Zingari. In the town of Jannina they are said to number 2,000, and in Premit, also, they are numerous, as also in some of the smaller villages on the coast, as well as in larger towns, where they for the most part take up their abode in the suburbs. Here, as elsewhere, their ordinary occupations are those of the tinker, the blacksmith, and the fortune-teller, besides which, according to some travellers in those countries, they perform the duties of public executioner, but without being settled permanently in any abode; thus maintaining one of their chief peculiarities, that of wandering from place to place.

Our Ecclesiastcal Architecture.—The transition, in what is called the Gothic style, from the warlike to the religious epoch is thus eloquently described by Ruskin, in the second volume of his *Stones of Venice*:

Gothic architecture arose in massy and mountainous strength, axe-hewn and iron-bound, block heaved upon block by the monk's enthusiasm and the soldier's force; and cramped and stanchioned into such weight of grisly wall, as might bury the anchoret in darkness, and beat back the utmost storm of battle, suffering but by the same narrow crosslett the passing of the sunbeam or of the arrow. Gradually, as that monkish enthusiam became more thoughtful, and as the sound of war became more and more intermittent beyond the gates of the convent or the keep, the strong pillar grew slender and the vaulted roof grew light, till they had wreathed themselves into the semblance of the summer woods at their fairest, and of the dead field flowers, long trodden down in blood, sweet monumental statues were set to bloom for ever, beneath the porch of the temple, or on the canopy of the tomb.

Uses of Collodion.—Many of our readers may not be aware that collodion is a glutinous substance, formed by dissolving gun cotton in ether. The preparation has been found very useful in surgical cures; and, in various modifications, it has aided the most important steps in the art of photography. The paper photograph is now almost universally taken from "negative" impressions on a thin coating of collodion, spread over glass. Thus spread, it forms a delicate film on which the image is fixed by the usual process. A new use for collodion has just been discovered, as we read in a contemporary journal, which says:

"A gardener has just discovered that it is of vast utility in producing plants and shrubs from cuttings. On making the cutting the varnish is applied to the part cut, which immediately becomes closed, or, so to speak, healed. The cutting is then planted in the ordinary way. Out of 26 cuttings of hothouse plants to which collodion was applied 23 struck root, whereas out of the same number to which it was not applied only 12 succeeded. With plants kept in greenhouses and with those in the open air even more satisfactory results have been obtained. The collodion may also be most advantageously employed in grafting."

Gout a Disease of Clever Men.—The following piece of consolatory statistics is taken from Mr. Spencer Wells's new work on *Gout*:

Among the present Members of the Houses of Parliament, those who are known to be subject to gout are among the most distinguished for an ancestry rendered illustrious by high thoughts and noble deeds, for their own keen intelligence, for the assistance they have afforded to improvements in arts, science, and agriculture, and for the manner in which they have led the spirit of the age. If it were proper to mention names, I believe I could prove this to be the case, and I never met with a real case of gout, in other classes of the community, in a person not remarkable for mental activity, unless the tendency to gout was clearly inherited. It is perfectly true that butlers, hall porters, and other individuals in equally easy circumstances, are often subject to gout, but many such persons are the sons of parents who have lived in similar situations, and have received from their progenitors hereditary predisposition. I have seen a great many examples of the rule, and scarcely an exception, that when a person in an inferior station is subject to gout, and one of his parents was not similarly affected, he is a person of superior abilities or attainments.

Miss Martineau and Young Ireland.—In a letter to the *New York Evening Post*, this lady writes:

It is a curious thing, as I can testify, to enter Ireland with a headful of the talk of the Mitchels and Meaghers, and then to converse with the peasantry and their chosen friends, and hear them tell how, in the case of distressed poor law unions, the Government has "stood by the people;" and to see them point out scores of farms and estates where the residents, old or new, are now rising in the world again and employing all the labour in the neighbourhood. The agitators' names are mentioned with shame or not at all; the obligations to England are more and more understood; and any declaration on the "wrongs of Ireland" would now meet with a cold response, except from Priests whose flocks have escaped, or from a handful of Priest-ridden victims, who are denied education and every blessing of good government that their Church can intercept. Such alone are now the followers of the Meaghers and Mitchels: whether they deserve any better, you can judge as well as I.

Nightly Serenade.—Every night, while in the upper part of the river, we had a concert of frogs, which made most extraordinary noises. There are three kinds, which can frequently be all heard at once. One of these makes a noise something like one would expect a frog to make, namely, a dismal croak; but the sounds uttered by the others were like no animal noise that I ever heard before. A distant railway train approaching, and a blacksmith hammering on his anvil, are what they exactly resemble. They are such true imitations, that when lying half-dozing in the canoe, I have often fancied myself at home, hearing the familiar sounds of the approaching mail-train, and the hammering of the boiler-makers at the iron works. Then we often had the "guarhibas," or howling monkeys, with their terrific noises, the shrill grating whistle of the cicadas and locusts, and the peculiar notes of the suacuras and other aquatic birds; add to these the loud pleasant hum of the mosquito in your immediate vicinity, and you have a pretty good idea of our nightly concert on the Tocantins.—*Wallace's Amazon and Rio Negro.*

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn. Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N B—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes. ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. 452 Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

LONG ISLAND DYE WORKS. Office No. 25 John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c, and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN, 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. jel7-1y

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in Tin Foil, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27-1y

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1-3m] CHILDS & SMITH, 449 Pearl st.

SCHOOLS.

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - - $5 per quarter.
Music - - - - - - $10 "

Mrs. MARSHALL is permiited to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work as to afford a useful, interesting, cheerful, and invigorating occupation, for a por ion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St. Thomas. St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4–6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

WANTS.

WANTED—for the Church and Hall of St. James the Less, Philadelphia—an ORGANIST, (one capable of teaching vocal music preferred);—a thorough CLASSICAL TEACHER;—and a TEACHER for a Parochial School, well qualified in the elementary branches of education. It is desirable to have the first of these offices combined with one of the other two. For the parish school a competent female teacher would answer. Apply to the Rev. A. Ten Broeck, Falls of Schuylkill; or to Robert Ralston, 4 South Front st. je17–3t

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [apl–3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap2–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfull call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

REMOVAL.—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.

FURNISHING GOODS of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favorable terms.

DIRECTORS:

James Van Norden, Jacob Van Wagenen, Robert H. Goff,
Jacob Westervelt, Daniel Talmage, Abm. M. Bininger,
William K. Lothrop, Alex. McKensie, George H. Bell,
Robert Smith, Levi Onderdonk, Daniel T. Rogers,
John Lafarge, Joseph H. Jennings, Elisha Brooks,
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Isaac Fryer, Francis Blanchet, Charles E. Appleby,
John Fowler, James W. Randell, Orsamus Bushnell,
Frederick Hadley, James E. Brown, Edward C. West,
John G. Wellstood, Daniel B. Pierson, George Peckham,
Chas. C. Cunningham, Thomas Houston, Robert Paton,
William Laimbeer, Jr., Robert Orr, Johnston Livingston,
Richard Schell, Nathan Clark, James Black,
John H. Fowler, Peter Poillion, Jr., George W. Kerr.
William K. Thorn, John Magufie.

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st. — Moses A. Hoppock, 230 Fulton-st
Levi Apgar, 73 Dey-st. — William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. — Israel Minor, 214 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. — Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. — D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st. — Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway. — Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st. — Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. — Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. — Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth, Jerome B. Fitzgerald, John T. Bruce,
Theodore Martine, Isaac V. Fowler, Henry Quackenboss,
Phineas T. Barnum, William Okell, Andre Froment,
Robert C. Bell, Nathan'l P. Freeman, Samuel F. Whiting,
John R. Briggs, Charles T. Cromwell, George Gilfillan,
Charles A. Jarvis, Philip H. Williams, John C. Smith,
John A. Kennedy, Solomon Kipp, Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges, Barnet B. Boerum, J. Schenck Suydam,
John J. Hicks, George Barnes, William A. Cobb,
Minor H. Keith, Henry A. Kent, J. V. Schoonmaker
John DeBevoise, John L. Everett, Edward Neville,
Grahams Polley, Timothy B. Crawford, John Moore,
Thomas C. Moore, E. R. Livermore, Jared Sparks,
Thomas M. Clark, Jacob B. Boerum, James L. Morgan,
Joseph Boughton, James Affleck, Elisha B. Morrell,
James S Bearns, James Moore, A. J. Allaire,
Ralph Pomroy, John J. Crane, Samuel C. Barnes,
Edwards W. Fiske, Geo. W. Prince, Jeremiah Johnson,
Phillip S. Crook, M. Kalbfleisch, Richard Raynor,
Francis B. Spinola, W. E. Caldwell, Rollin Sandford,
Jacob D. Fowler.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

apl–1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.

EDMUND HURRY, Surveyor. [apl–1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer, E. H. Howell, Arthur Leary,
M. X. Harmony, Henry Morgan, Dewitt Bloodgood,
Thomas E. Davis, Richard Lathers, G. W. Coster,
John Garcia, William Callender, James Donaldson,
T. James Glover, Frederic De Peyster, S. P. Bell,
C. F. Lindsley, Peter Morris.

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt, William P. Miller, William E. Bird,
Jackson S. Schultz, Stephen Valentine, Jacob T. Merritt,
Frederick Fawcett, Joseph E. Bulkley, Wm. Dennistoun,
Stephen W. Gaines, Joseph P. Wickham, Edward Cromwell,
Elisha L. Walton, Samuel W. Moore, Alfred L. Rowe,
Oliver H. Shepard, Roland G. Mitchell, Theodore Banks,
John K. Woolsey, Robert M. Field, Nelson Sherwood,
Edgar T. Ryder, William Miles, David Sands,
Isaac Walton, Henry Rowland, Wm. Birdsall,
Henry G. Reeve, Silas Davis, Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year	$481,042 85		
Interest received during the year	93,234 55		
Total receipts for 1853	$574,277 40		
For losses unpaid Jan. 1st, 1853, $ 33,200			
For losses of the year * 1853, 113,100			
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Edward A. Strong,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal–tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese, S. Cambreleng, James S. Sandford,
John R. Suydam, John L. Buckley, Curtis Judson,
Henry Beadel, George Clark, John W. Mersereau,
Robert Schell, Benjamin Babcock, Jacob Aims,
Henry S. Leverich, R. W. Howes, Eugene Dutilh,
Joseph Foulke, Samuel H. Foster, John Gray,
F. A. Palmer, Nathan Starr, Lemuel Bangs,
George W. Riggs, W. N. McIntire, John S. Harris,
Joseph Britton, N. H. Wolfe, J. W. Kellogg,
F. W. Edmonds, John Slosson, Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25–6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff, J. H. Drake, Samuel R. Kelley,
W. H. Goodwin, J. E. Southworth, Daniel Chauncey,
Amos Howes, Danford Knowlton, S. D. C. VanBokkelen,
D. W. Ingersoll, George A. Fellows, Perry G. Gardiner,
T. W. Bayaud, William S. Corwin, Sylvester M Beard,
Francis H. Abbot, Chas. T. Goodwin, John A. Davenport,
Lewis Roberts, George M. Lewis, James D. Sparkman,
Joel Seymour, Arnold A. Lewis, E. Darwin Litchfield,
Charles J. Fox, Gilbert Potter jr. Thomas H. Cheever,
Edward H. Tracy, William M. Price, A. Sidney Baxter,
Philip W. Engs, Henry Adams, Josiah M. Fiske,
Peter Balen, N. E. James, B. H. Howell,
William Depew, Charles Pitt, James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25–6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland, Wm. D. Andrews, John H. Hallett,
Wm. H. De Groot, Eben'r Collamore, J. O. Fowler,
James Morrison, James Litton, Daniel Hodgman,
Edw'd I. Jaques, Thomas McElrath, Alex. C. Poillon,
Abr'm B. Miller, James Coggeshall, Wm. T. Dugan,
Edw'd V. Price, Wm. H. Simonton, Geo. W. Farnham,
Wright Gillies, James N. Crow, T. B. Coddington,
Stephen W. Smith, Albert Journeay jr., J. G. Merritt,
T. A. Howe, Addington Reed, Chas. S. Francis,
M. M. Van Beuren, J. Edgar, William Miles,
George J. Byrd, Seely Brown, J. S. Lounsbery,
William West, Thomas Keech, Wm. Westerfield,
Alph. Underhill, R. A. Tooker, Thos. E. Cooper,
Benj. W. Benson.

[f4–1y] WILLIAM P. LYON, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis, Sewell Tappan, Thos. A. Dexter,
Chas. Hubbard, Wm. B. Reynolds, A. W. Thaxter, Jr.,
Caleb Reed, Marshall P. Wilder.

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulat ons, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

REMOVAL TO No. 550 BROADWAY.—TIFFANY & CO (late Tiffany, Young & Ellis,) beg respectfully to announce their removal into their new, elegant, and commodious store, No. 550 Broadway, east side, between Spring and Prince streets, where, on Thursday Morning, June 1, they opened, with many novelties added to their former assortment, forming the most complete and varied stock of DIAMOND and other RICH JEWELRY, SILVER WARE, WATCHES, CLOCKS, PARIS GAS FIXTURES, BRONZES, DRESSING CASES, DESKS, FANS, OPERA GLASSES, RICH PORCELAIN, etc., etc., that has ever been offered in this country. je3–4t

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGE T and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargain.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18–6m

PIANOS AND MUSIC.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is 'A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl–1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and-a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired.—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co. N. Y., shall have our immediate attention.

JONES & HITCHCOCK.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4–1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18–1y opposite the Prescott House.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

INSULATED LIGHTNING CONDUCTORS, for Building and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, AND VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl–1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely con-umed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal street, New York. mar18–1y

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

The Universities—England and Germany.—Mr. Horsman, while accepting the measure of reform proposed by the Government, depicted the Universities in colours still more unfavourable than those employed by the most extreme advocates on the other side, alleging that, by reason of the systems now in vogue, our Universities utterly failed in providing eminent classical or theological scholars, and left us in these, their own peculiar departments of literature, to seek instruction from the Germans. On this point, however, he was fairly answered both by Mr. Gladstone and Mr. Disraeli, who showed that he was attributing to the shortcomings of our University system what was really due in the main to our national character. More, too, might have been said on this subject, for Mr. Horsman's premises were not wholly sound. It is true that the Germans produce greater classical scholars than the English, but it is not true that they produce more classical scholarship. The men of "specialty," the men of single ideas, the men who pore over Greek and Latin, not for three years (which our reformers think too long a course), but for the whole period of their lives—the professors, the lexicographers, and the book-makers, are Germans,—but that leaven of classical scholarship which affects the tone of a whole nation is exclusively English. England has not of late produced many very eminent scholars; but it produces every year, and sends out into the world, twenty or thirty scholars for whom Germany, its professors apart, has no match. There are no students in the German Universities corresponding to our first-class or our second-class men. There are the professors, who are something, in many cases, much higher, but below these there is no general standard of scholarship to be compared with that maintained at Oxford and Cambridge. If the Germans have the best of it in one case, we have it in another. If the best pupils of the best German professor were taken at any period, and turned into the schools of our Universities, we do not believe that one out of the ten would take a first-class honour. The Germans write books, and we turn them to account.—*Times.*

CLERICAL CHANGES.

The Rev. C. E. Phelps has been appointed the Missionary at Roslyn, Queens county, N. Y. Please address accordingly.

DIED,

In Cincinnati, Ohio, on the 22d of May, Miss Sarah Linsley, eldest daughter of the Hon. Charles Linsley, of Middlebury, Vermont. The deceased was on her way home from the South, where she had been sojourning in quest of health. The remains were taken to Middlebury, where her funeral was held the Friday following. Miss Linsley was a young woman of superior mind and character; in all respects a true and faithful member of the Church; and her death was answerable to her course of life, "in the confidence of a certain faith; in the comfort of a reasonable religious, and holy hope; in favour with God, and in perfect charity with the world."

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Bishop's Room, Church Building, 637 Broadway, June 21, 1854.

A room having been generously appointed by the General Protestant Episcopal Sunday School Union and Church Book Society for the use of the Episcopate in the discharge of official duty connected with the Diocese, I purpose hereafter to occupy it. For the mutual accommodation of the members of the Diocese and others who may wish to see me on business, and myself, I propose, when in the city to be daily at this room, from 1 to 3 o'clock, P. M. There will be an advertising Board at the entrance from Broadway, on which notice will be placed when I am absent from the city, and the expected time of my return; and also of my appointments and other matters of information connected with my official duties.

Jona. M. Wainwright, Prov. Bishop.

Bishop Wainwright requests the company of the Trustees, Professors of the General Theological Seminary, the Clergy, and Candidates for Holy Orders, at his house No. 44 West Twenty-third street on the evening of Commencement Day, Thursday next, at 8 o'clock.

Notice.—Several vacancies now existing in the Society's list of Free Scholars (*without stipend*) in Trinity School, applications will be received for the same—containing certificate of baptism—from rectors of city churches, in favour of meritorious indigent students, whose parents are communicants in the Church.

John McVickar, Superintendant, No. 8 Col. College.

Zion church, corner of Madison avenue and Thirty-eighth street, will be consecrated by Bishop Wainwright on Wednesday next, the 28th inst., at half-past 10 o'clock, A. M. Bishop Doane is expected to preach the sermon. The procession will form in the chapel on the rear of the church, in 38th street.

Queens County Clerical Convocation.—The regular meeting will be held in St. James' church, Newtown, on Wednesday and Thursday, the 5th and 6th of July. W. H. Moore, Sec'y.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Annual Meeting of the Board of Managers will be held on Wednesday, 28th of June, 1854, at 5 o'clock P. M. in the Sunday Schoolroom of St. John's chapel, New York. J. A. Spencer, Secretary.

A Special Meeting of the Society will be held on the same day at the same place at 5½ o'clock, P. M., to receive the report of the Committee, and organize under the new charter. J. A. Spencer, Sec.

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

Associate Alumni of the General Theological Seminary.—The annual meeting of the Associate Alumni of the General Theological Seminary will be held in the lecture-room of St. Peter's church, New York, on Tuesday the 27th of June, at 7 o'clock, P. M. The annual sermon will be preached in St. Peter's church on the same evening; services commencing at 8 o'clock. The annual essay will be read in the seminary chapel on the following day at 2 o'clock.

je10-3t A. Bloomer Hart, Rec. Sec'y.

The annual meeting of the Board of Trustees of the General Prot. Epis. Theological Seminary will be held in the Sunday schoolroom of St. John's chapel in this city at 6 o'clock P. M. on Wednesday the 28th inst. Richard Cox, Sec'y pro tem.

ACKNOWLEDGMENTS.

The Church at Fort Lee.—The subscriber very gratefully acknowledges the gift of a fine bell for the chapel at Fort Lee, from Abm. C. Bell, Esq., of New York, through the active kindness of Capt. Wm. H. Sparks. R. Hoyt.

The humble effort to establish in this place the truths and blessings of the Gospel, at a time when it was not known that a single resident would appreciate it, is now, by divine favour, in the full tide of prosperity and usefulness. Though begun without means or prospect of assistance, there is now erected a plain edifice, which, with a little paint and other suitable embellishment, as the missionary shall be enabled to afford, will make even a respectable appearance, as a country chapel. It is a free church, in the most unlimited sense—the Sunday-school and divine service being sustained without endowment, pew-rent, salary, or subscription of any kind. But it is a great happiness to see scores of children and youth, many of them from papist families, gathered on every Lord's day, to receive instruction, with glad hearts, in the Sunday-school, superintended by Mrs. Hoyt; and in the evening, when the Missionary returns from his church duties in the city, to find the house filled with an attentive congregation, waiting to engage in worship, and to hear the warnings and good tidings of the Gospel.

The new bell, above alluded to, has the good effect of breaking up, to a considerable extent, the parties of idlers that have been accustomed to waste their time in public places in the neighbourhood; and not a few of such now find their way to the place of prayer, away from their usual haunts of vice. The sweet echoes of the "church-going bell" were never more inspiring or useful, than as heard chiming from the little wayside steeple on the Palisade, at Fort Lee. May the Lord abundantly reward the gentlemen concerned in the donation. R. H.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged

Adam Norrie, $100; C. T. Cromwell, I. L. Morgan, each $50; W. A. Smith, W. M. Moore, R. C. Goodhue, each $25; M. H. Grinnell, J. Jarvis, each $20; J Mortimer, Jr., J. Little, B. F. Wheelright, G. Nelson, each $10; T. Acheli, Mrs. E. H. Blachford, W. E. Whiting, Burt, Brothers & Co., M. D. Benjamin, Miss G J. Colvin of Buffalo, N. Carpenter, each $5; J. Harrison, W. W. Spefford, J. H. Townsend, B. Quackenbush, Mrs. Farr, M. Benedict, each $1.

Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; Mr. Robert Loeder, the deaf-mute collector; or the undersigned, Minister of the parish

Thomas Gallaudet, 22 Third street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

E. H. $25; T. P. C. $25; J. W. $25; J. J. D. $50; thro' S. & S. $10 from "Two lady friends" of St. Bartholomew's church.

D. V. M. Johnson

N. B. Further gifts may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway; or to Charles Ely, 104 Broadway; Edward Haight, Bank of the Commonwealth; T. P. Cummings, 121 William street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Calvary, N. Y., Rev. Dr. Hawks, $145 05; W. C., third payment of 1-3d his annual contribution in payment of missionary stipend, $50; Female Missionary Association of St. John's chapel, N. Y., Mrs. Wainwright, Treasurer, $101; total, $296 05.

C. N. S. Rowland, Treasurer, 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Whitsunday collections:—Church of St. John the Evangelist, Rev. T. R. Cooke, $10 30; church of the Nativity, Rev. C. Clapp, $5; St. Peter's, Niagara Falls, W. N. Y., Rev. J. M. Clark, $13; St. Andrews, New Berlin, W. N. Y., Rev. R. Whittingham, $6; Grace, Lyons, W. N. Y., Rev. W. A. Fisk, $4; St. Andrew's, Walden, N. Y., Rev. J. W. Stewart, $3 55; St. James, Goshen, Rev. J. T. Cushing, $11 50; St. Paul's, Sing Sing, Rev. W. F. Halsey, $25; church of Holy Innocents, West Point, Rev. H. E. Duncan, $13 44; church at Cape Vincent, Jefferson county, Rev. James Abercrombie, $4 63; Christ, Tarrytown, Rev. Wm. Creighton, D.D., $22 66; St. Mary's, Beechwood, Rev. Wm. Creighton, D.D., $17 06; St. John's, Monticello, Rev. E. K. Fowler, $4: St. Michael's, Brooklyn, Rev. E. M. Johnson, $8; St. John's parish, St. Louis, Mo., Rev. F. J. Clerck, $14; St. Stephen's, Rev. J. H. Price, D.D., $40; Grace, Brooklyn Heights, Rev F. Vinton, D.D., $60; Trinity, Hoboken, Rev. N. W. Camp, D.D., $11; St. Paul's, Key West, Rev. C. C. Adams, $8; Christ, Manhassett, L. I., Rev. S. Cox, $18; St. Thomas, New Windsor, Rev. R. Riley, $12 06; Trinity, New Haven, Rev. H. Croswell, $5; St. Luke's, Rossville, Rev. W. H. Roes, $11 32; church of St. James the Less, Scarsdale, Rev. W. W. Olssen, $30; St. Peter's, Rev. A. B. Beach, $30.

Sub's: Rev. H. E. Duncan, $1; F. A. Guion, $2.

Total $390 52.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent, 55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Church of the Nativity, Rev. C. Clapp, $3; church of Holy Innocents, Rev. H. E. Duncan, $13 44; St. Andrew's, Walden, Rev. J. W. Stewart, $2; Grace, Lyons, W. N. Y., Rev. W. A. Fisk, $4. Sub's:—Rev. H. E. Duncan, Mrs. Susan Townsend, F. A. Guion, Jr., B. R. Guion, $1 each. St. Paul's, Key West, Rev. C. C. Adams, $8; Christ Manhassett, L. I., Rev. S. Cox, $9. Total $43 44.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent, 55 Thirteenth street.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Collection, church of the Holy Communion, N. Y., $225; Trinity, N. Y., stipend, $200; B. K. Martin, annual '53, $1; a friend, per Capt A. Proal—for the Mission $25, for Seamen's Home, $25; Miss C. Hone, an $3, for Seamen's Home thro' Rev. Mr. Bedell, $5; coll'n, St. Thomas, N. Y., $112 82; coll'n, St. Paul's chapel, N. Y., for the Mission, $2 31, for Home, Rev. Mr. Johnson. $2; H Suydam, an '54, $5; R. W. Hurlbut, an '54, $5; collections: Christ, Brooklyn, $90 14; St. Bartholomew's, N. Y., $297 50; Trinity, N. Y., $80 80; St. John's chapel, N. Y., $92 06. Total $1241 63.

E. M. Duncan, Treasurer, 114 Wall street.

Advertisements.

SUMMER UNDERGARMENTS AND HOSIERY!—Time and money can be saved by buying at No. 104 Bowery. The Zephyr Merino Undervests, introduced at our establishment several years since, are universally approved, and should be worn by all. A RANKIN & CO.,
je24-4t Importers and Manufacturers, 104 Bowery.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn. je3-1y

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24-2m] R. PATON.

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods.
mar18-1y R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c., &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.
Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk appliqué and Chantilly lace mantles at from $6 upwards. GEO. BRODIE,
my20-3m 51 Canal and 63 Lispenard streets, N. Y.

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.
R. & R. LAVERY, 243 Grand street,
ap22-3m (A few doors east of the Bowery.)

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17-1y] James R. Quin.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods. je3-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," have given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:
Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
Alexander Montgomery, 17 Spruce street, New York, Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24-3m

FIRST SPRING CIRCULAR of D. DEVLIN & CO., from their new warehouse, Nos. 258 and 260 Broadway, corner of Warren street.
We beg to inform you that we have moved into our new warehouse, Nos. 258 and 260 Broadway, corner of Warren street, and we are now opening large and varied assortments of Spring and Summer Clothing and Furnishing Goods, both for men's and boys' wear, manufactured expressly for our city trade, and to which we invite your special attention. Our Merchant Tailoring Department, on the second floor, for which we have been fortunate in securing the services of gentlemen of established reputation in this city and Paris, as cutters of taste and judgment, is organized, and invites your orders. This department we shall keep supplied with a full stock of the most desirable articles for custom work.
At the beginning of an enterprise so extensive in its line, and forming as it does a new feature in the trade of our city, it will be expected that we offer some statement of our intended operations, which we herein take pleasure in doing:
First—As to our business. We purpose manufacturing and dealing in every article of men's and boys' wear, in the way of Readymade Clothing and Furnishing Goods, both for city and country trade. Also, to make to order any and every garment with dispatch for those who prefer being supplied from our custom department.
Second.—We purpose giving to every article manufactured by us so much care and attention as to stamp it with a style at once elegant and distinctive, and to have the quality of it always reliable and select.
Third.—It is our determination as it is our true interest to make our prices so uniform and so low as to secure popularity as well on the score of economy as of taste.
And lastly, we confess to the ambition of making our house in its trade and internal organization as worthy of the great metropolis of the Union as it confessedly is in its extent and proportions.
In brief we hope by the extensiveness of our trade to be enabled to give to each department, both wholesale and retail, an exclusive and perfect organization; and deservedly take the lead, not only in the style and quality of our goods, but in the low prices at which we shall be able to afford them; and the promptness and integrity with which our business will be conducted to merit that success which so large and desirable an enterprise should command. Very respectfully,
je10-4t D. DEVLIN & CO.
P. S Families and institutions will please notice that we have made extensive arrangements for the production of Boys' Clothing.

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8-3m$ HENRY HULL.

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has removed to No. 44 Beaver street, between Broad and William streets, where in future he will feel obliged by receiving their orders.
ap29-3m THOMAS McMULLEN.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in case ro two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 93 Maiden Lane

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
The following is one among a great number of certificates:
"Williamsburg, Feb. 8, 1854.
"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.
F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.
"I concur in the above.—Elbert S. Porter, Pastor of the church."
All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.
The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853 ....108,400 feet.
1854 ....90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A. LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the Crystal Palace, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—Wedding, Invitation, Visiting, and Business Cards of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29-3m

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Upholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.
The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.
Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.
Work-boxes, Dressing-cases, Card, Odor, and Cigar cases, Portfolios, Writing-desks, Paper and Pen knives, Taylor's Honey & Windsor Soap, Toilet and Jewel cases, Porte-monnaies, Tablets, Brushes, Chess, Dominoes, Checkers, Alabaster, Bronze, Parian, Bisque, Statuary, &c., &c.

Reticule Department.
Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair*.
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less*.

Toy Department.
Villages, Cities, Camps, Farms, Buildings, Animals, Railways, Harmonicons, Pianos, Graces, Magic-Lanterns, Tops, &c. Kitchens, Rooms, Tools, Book-cases, Bureaus, Guns, Garden and House Utensils, Wooly Dogs, Magnetic Fish, &c. Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.
This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams, Magic Ring, Conundrums, London cries, Regetta, &c., &c. Lady of London, Jenny Lind, Paul and Virginia, Ruth, Bible History, Poor Richard, Uncle Tom, United States, &c., &c. National Costumes, &c., &c., &c.

Baby-Jumper Department.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition*."
f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.
An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13-3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.
N. B. 10,000 reliable references. ap1-3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, necessary allowances are made by the cutters of the establisasnt.
1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8-1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Gronnds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

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